

JACHIN AND BOAZ;

OR, AN

AUTHENTIC KEY

To the DOOR of

FREE-MASONRY,

Both ANTIENT and MODERN.



[Price One Shilling and Six-Pence.]

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THE CHURCH OF THE

UNITED METHODISTS

OF THE STATE OF NEW YORK

IN SENATE

January 18, 1871

REPORT

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JACHIN AND BOAZ;

OR, AN
AUTHENTIC KEY

To the DOOR of

FREE-MASONRY,

Both ANTIENT and MODERN.

Calculated not only for the Instruction of every New-made MASON; but also for the Information of all who intend to become BRETHREN.

CONTAINING,

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|--|---|--|--|--|--|--|
| I. A circumstantial Account of all the Proceedings in making a Mason, with the several Obligations of an ENTERED APPRENTICE, FELLOW-CRAFT, and MASTER; and also the Sign, Grip, and Pass-Word of each Degree, with the Ceremony of the Mop and Pail. | II. The Manner of opening a Lodge, and setting the Craft to Work. | III. The <i>Entered Apprentice, Fellow Craft, and Master's Lectures</i> , verbatim, as delivered in all Lodges; with the Songs at the conclusion of each Part. | IV. The Origin of Masonry; Description of Solomon's Temple; History of the | Murder of the Grand Master <i>Hiram</i> by the three Fellow-Crafts; the Manner of the Assassins being discovered, and their Punishment; the Burial of <i>Hiram</i> by King <i>Solomon's</i> Order; with the Five Points of Fellowship, &c. | V. The Ceremony of the Instalment of the Masters of different Lodges on St. <i>John's</i> Day. | VI. A safe and easy Method proposed, by which a Man may obtain Admittance into any Lodge, without passing through the Form required, and thereby save a Guinea or two in his Pocket. |
|--|---|--|--|--|--|--|

Illustrated with

An Accurate Plan of the DRAWING on the Floor of a Lodge,

And Interspersed with Variety of

NOTES and REMARKS,

Necessary to explain and render the Whole clear to the meanest Capacity.

To which is now added,

A New and Accurate LIST of all the English Regular Lodges in the World, according to their Seniority, with the Dates of each Constitution, and Days of Meeting.

By a GENTLEMAN belonging to the Jerusalem Lodge; a frequent Visitor at the Queen's Arms, St. Paul's Church-Yard; the Horn, in Fleet-street; Crown and Anchor, Strand; and the Salutation, Newgate-street.

Try me; prove me.

The THIRD EDITION.

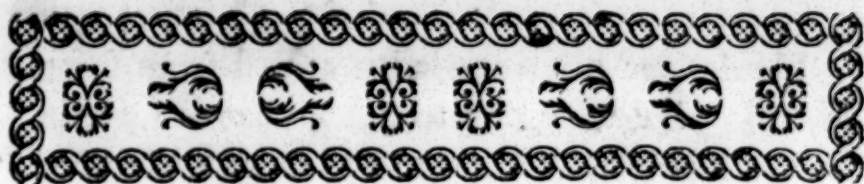
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MDCCLXIII.

1763.





TO ALL

FREE-MASONS.

THE Author of the following Pages
 T has the Honour of being known and
 well-respected in most of the Lodges
 of Reputation in this Metropolis, and is a fre-
 quent Visitor at the *Queen's Arms*, *St. Paul's*
Church-yard; the *Sun*, in *Ludgate street*; the *Je-*
rusalem, at *Clerkenwell*; *Half-Moon*, *Cheapside*;
Crown and *Anchor*, in the *Strand*; *Cross Keys*,
 in *Henrietta-street*; *Salutation*, *Grey-Friars*; and
 several others of less Note, even where humble
 Porter is drank.

An eager Curiosity and Desire of becoming
 a perfect Master of *Masonry*, and the Success
 he met with in his first Attempt, has rendered

him capable of revealing those Mysteries to the World, which, till now, have been kept *secret as the Grave*.

He derived his Knowledge at first from some loose Papers belonging to a Merchant to whom he was nearly related, who had been a Member of the *Queen's-Arms*, *St. Paul's Church-yard*. This Relation dying about Five Years ago, our Author became possessed of his Effects; and on looking over his Papers (among others) he found some Memorandums or Remarks on *Masonry*, which excited his Curiosity so far, that he resolved on accomplishing his Scheme, without going through the Ceremonies required by the Society.

The Remarks of his Friend above mentioned, furnished Hints sufficient to make a Trial on an intimate Acquaintance, a *Free-Mason*, who readily gave him the Sign and Answer in the Manner he expected. After a more narrow Inspection on the Part of his Friend, such as, where he was made, and when, &c. &c. (to all which he answered with great Readiness) he received an Invitation to spend an Evening at the *Crown and Anchor* in the *Strand* with several Acquaintances. Elated by this Success, he boldly advanced with his Company, all of whom belonged to the Lodge, and were well known by the *Tyler* at the Door. After a trifling Ceremony, in which he gave full

Satisf-

Satisfaction, he was admitted, and took his Seat. That very Night he saw two *Makings**, and came off full off Spirits.

Soon after he went to another Lodge, where he distinguished himself greatly in answering the Questions proposed by the Master, which he acquired from his Friend's Manuscripts, or Memorandums of the *Entered Apprentice* and *Fellow-Craft's* Lectures.

His Regard for the Society, and Respect to the Public, is the only Inducement to this Publication, which is intended not only to assist those who, perhaps, have been lately made and still remain ignorant of the true Foundation of the Art, but also to give all that have an Inclination to become Masons an Opportunity of judging for themselves, as to the Obligation and Nature of the Society they are going to enter into, and to consider the Advantages and Disadvantages of the Engagements and Oath by which they are bound.—Such is the Intention of this Undertaking; and the Author flatters himself the Brotherhood will rather applaud than condemn his Officiousness in this Respect, as it must rather strengthen than hurt the Interest of the Society;—the Fear of going through the Ceremony, which hitherto has been represented in such frightful Shapes,

* *Makings*, the Term used in the Circular Letters to the Members of the Lodge, acquainting them that new Members are to be admitted the next Lodge-Night.

being

being the greatest Obstacle to its farther Welfare and Increase.

His Ambition is to please; and the Work is submitted to the only proper Judges, *viz.* his Brethren the *Free-Masons*; to whom he begs leave to declare, that no private or public Quarrel, the View of Gain, nor any other Motive than the Public Good, could ever have induced him to write on this Subject; and he solemnly declares to the World, that the following is the Whole of *Masonry* in all its Branches.

[*N. B.* The Author takes this Opportunity of returning his Thanks to the Public for the uncommon Reception this Piece has been favoured with, two large Impressions having been sold since its first Publication a few Months ago; which he considers more as a Reward for having delivered the Truth, and made his Pamphlet really useful to his Brethren, than any real Merit in the Performance itself.]



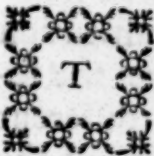


A N

AUTHENTIC KEY

To the DOOR of

FREE-MASONRY.

HE Origin of this Society, called Free-Masons, is said to have been a certain Number of Persons who formed a Resolution to rebuild the Temple of *Solomon*.

This clearly appears in the Lecture, or rather History, of the Order, at the Making or Raising a Member to the Degree of Master, which is fully described in the following Work.——

But I am inclined to think, that the chief Design of the Establishment is to rectify the Heart, inform the Mind, and promote the Moral and Social Virtues of Humanity, Decency, and good Order, as much as possible in the World; and some of the Emblems of the Free-Masons confirms this Opinion, such as the Compass, Rule, Square, &c.

In all Countries where Masonry is practised, or established at this Time, there is a Grand Master; but formerly there was only One Grand Master, and he was an *Englishman*. The Person on whom this Dignity or Title is bestowed, such as the present *Washington Shirley*, Lord *Ferrers*, governs all the Lodges in *Great Britain*, and has the Authority or Power of delivering the Constitutions and Laws of the Society to the Masters who preside over the subordinate Assemblies; which Constitutions must

B

always

always be signed by the Secretary-General of the Order. — The Grand Master can also hold a Meeting or Lodge as often as he thinks proper, which is generally the second *Saturday* in every Month in the Summer ; but oftener in the Winter.

The other Lodges meet regularly twice a Month in the Winter Half-Year, and once a Month in the Summer ; and the Members of each Lodge pay Quarterly, from 3s. 6d. to 5s. into the Hands of the Treasurer ; and this generally defrays the Expences of their Meetings.

There are also Quarterly Communications, or Meetings, held, at which are present the Master and Wardens of every Regular Constitution in *London*, and the adjacent Parts, where the several Lodges send, by the said Wardens, different Sums of Money to be paid into the Hands of the Treasurer-General, and appropriated to such charitable Uses as the Grand Master, and the Masters of the different Lodges under him, think proper ; but these Charities are chiefly confined to Masons only. Such as have good Recommendations as to their Behaviour and Character, will be assisted with Five, Ten, or Twenty Pounds ; and less Sums are distributed to the indigent Brethren, in Proportion to their Wants, and the Number of Years they have been Members. At these Quarterly Communications, large Sums are likewise sent from Lodges in the most remote Parts of the World, viz. in the *East* and *West Indies*, and Accounts transmitted of the Growth of Masonry there. The State of the Funds of the Society are likewise communicated to the Company ; and the

* Some of the Brethren who have received Benefactions, have nobly and generously returned the Obligation : As for Instance ; two Gentlemen settled at *Calcutta* in the *East-Indies*, having met with Success in their Business, sent as a Present two Bank Notes, of 50 l. each, to the Quarterly Meeting held at the *Devil Tavern, Temple-Bar*, last February.

Deliberations

Deliberations of the Meeting taken down by the Secretary, who lays them before the Grand Master at the Yearly Meeting.

The Number of Members which compose a Lodge is indeterminate; but it is not a Lodge, except there are present One Master, three Fellow-Crafts, and two Apprentices.

When a Lodge is met, there are two principal Officers under the Master, called Senior and Junior Wardens; whose Business is to see the Laws of the Society strictly adhered to, and the Word of Command given by the Grand Master, regularly followed.

It must be remarked, that the Authority of a Master, though Chief of the Lodge, reaches no farther than he is himself an Observer of the Laws; should he infringe them, the Brethren never fail to censure him; and if this has no Effect, they have a Power of deposing him, on appealing to the Grand Master, and giving their Reasons for it: But they seldom proceed to this Extremity.

As no doubt the Reader chuses to be made acquainted with every Circumstance of the Ceremony of Making a Brother, I shall begin with the following Directions, and proceed regularly in the Description of what further concerns Masonry.

A Man desirous of becoming a Free-Mason, should endeavour to get acquainted with a Member of some good Lodge, who will propose him as a Candidate for Admission the next Lodge-Night. The Brother who proposes a New Member, is likewise obliged to acquaint the Brethren of the Qualifications of the Candidate*. Upon this

* For the Good of this, and all other Societies, it were to be wished a more strict Regard was paid, on the Part of the Proposers, to the Character and Morals of the Candidates, too many of the most unworthy Part of Mankind being often admitted as Members.

it is debated whether or not he shall be admitted; and it being carried in the Affirmative, the next Step is to go with the Proposer the ensuing Lodge-Night.

You are to suppose the Evening come when a Lodge is to be held, which generally begins about Seven in the Winter, and Nine in Summer; proper Notices having been sent to the Members for this Purpose. The Masons are punctual to the Time; and it frequently happens, that, in half an Hour, the whole Lodge, to the Number of Fifty or Sixty, are assembled.

The Master, the two Assistants, Secretary, and Treasurer, begin with putting over their Necks a blue Ribbon of a triangular Shape; to the Master's Ribbon hangs a Rule and Compass, which is in some Lodges made of Gold, though in others only gilt; the Assistants, Senior Wardens, and the other Officers, carry the Compass alone.

The Candles that are upon the Table are always placed in the Form of a Triangle; and in the best Lodges the Candlesticks are finely carved with allegorical Figures, and put in a triangular Form. Every Brother has an Apron made of white Skin; and the Strings are also of Skin; though some of them chuse to ornament them with blue Ribbon. On the Grand Days, such as Quarterly Communications, or other general Meetings, the Grand Officers Aprons are finely decorated, and they carry the Rule and Compass, the Emblems of the Order.

When they sit down to the Table, the Master seats himself in the first Place on the East-Side, the Bible being opened before him, with the Compasses laid thereon, and the Points of them covered with a Lignum Vitæ or Box Square; and the Senior and Junior Wardens opposite to him on the West and South. On the Table is likewise placed
different

different Sorts of Wine, Punch, &c. to regale the Brethren, who take their Places according to their Degree or Seniority. Being thus seated, after a few Minutes, the Master proceeds to * *open the Lodge* in the following Manner.

How to Open a Lodge, and set the Men to Work.

Master to the Junior Deacon. What is the chief Care of a Mason?

Ans. To see that the Lodge is tyled.

Mas. Pray do your Duty.

[The Junior Deacon gives Three Knocks at the Door; and if no-body is nigh, the † Tyler on the other Side of the Door answereth, by giving Three Knocks: Then the Junior Deacon tells the Master, by saying]

Ans. Worshipful, the Lodge is tyled.

Master to the Junior Deacon. Pray where is the Junior Deacon's Place in the Lodge?

Deacon's Ans. At the Back of the Senior Warden; or at his Right-Hand, if he permits him.

Mas. Your Business there?

Ans. To carry Messages from the Senior to the Junior Warden, so that they may be dispersed round the Lodge.

Master to the Senior Deacon. Pray where is the Senior Deacon's Place in the Lodge?

Sen. Deacon's Ans. At the Back of the Master; or at his Right-Hand, if he permits.

* *To open a Lodge*, in Masonry, signifies, that it is allowed to speak publickly of the Mysteries of the Order.

† A Tyler is properly no more than a Guard or Centinel placed at the Lodge-Door, to give the Sign when any one craves Admittance, that the Wardens, or other proper Person, may come out and examine him; but he is always one of the Brethren.

Mas.

Mas. Your Business there?

Ans. To carry Messages from the Master to the Senior Warden.

Mas. The Junior Warden's Place in the Lodge?

Deacon's Ans. In the South.

Master to the Junior Warden. Why in the South?

Junior Warden's Ans. The better to observe the Sun, at high Meridian, to call the Men off from Work to Refreshment, and to see that they come on in due Time, that the Master may have Pleasure and Profit thereby.

Mas. Pray where is the Senior Warden's Place in the Lodge?

Junior Warden's Ans. In the West.

Master to the Senior Warden. Your Business there, Brother?

Senior Warden's Ans. As the Sun sets in the West to close the Day, so the Senior Warden stands in the West to close the Lodge, to pay the Men their Wages, and dismiss them from their Labour.

Mas. The Master's Place in the Lodge?

Senior Warden's Ans. In the East.

Mas. His Business there?

Senior Warden's Ans. As the Sun rises in the East to open the Day, so the Master stands in the East to open his Lodge, and set his Men to Work.

[Then the Master takes off his Hat, and declares the Lodge open, as follows:]

Master. " This Lodge is open, in the Name of
" Holy St. *John*, forbidding all Cursing, Swear-
" ing, or Whispering, and all profane Discourse
" whatever, under no less Penalty than what the
" Majority shall think proper."

The Master then gives Three Knocks upon the Table with a wooden Hammer, and puts on his Hat; the other Brethren being uncovered: Then they

they sit down, and drink promiscuously, or take a Pipe of Tobacco.

Soon after the Master asks, if the Gentleman proposed last Lodge-Night, is ready to be made? and on being answered in the Affirmative, he orders the Wardens to go out and prepare the Person, who is generally waiting in a Room at some Distance from the Lodge-Room, by himself, being left there by his Friend who proposed him. He is conducted into another Room, which is totally dark; and then asked, whether he is conscious of having the Vocation necessary to be received? On answering Yes, he is asked his Name, Surname, and Profession. When he has answered these Questions, whatever he has about him made of Metal is taken off, as Buckles, Buttons, Rings, &c. and even the Money in his Pocket taken away*. Then they make him uncover his Right Knee, and put his Left Foot with his Shoe on, into a Slipper †; hoodwink him with a Handkerchief, and leave him to his Reflection for about half an Hour. The Chamber is also guarded within and without, by some of the Brethren, who have drawn Swords in their Hands, to keep off all Strangers, in case any should dare approach. The Person who proposed the Candidate, stays in the Room with him; but they are not permitted to ask any Questions, or converse together.

During this Silence, and while the Candidate is preparing, the Brethren in the Lodge are putting every Thing in Order for his Reception there;

* In some Lodges, they are so exact in this Respect, that they oblige the Candidate to pull off his Cloaths, if there be Lace on them.

† This is not practised in every Lodge; some only slipping the Heel of the Shoe down.

such as drawing the annexed Figure on the Floor at the upper Part of the Room: which is generally done with Chalk, or Chalk and Charcoal intermixed; though some Lodges use Tape and little Nails to form it; which prevents any Mark or Sign on the Floor. It is drawn East and West. The Master stands in the East, with the Square hanging at his Breast, the Holy Bible opened at the Gospel of St. *John*, and three lighted Tapers are placed in the Form of a Triangle in the Midst of the Drawing on the Floor.

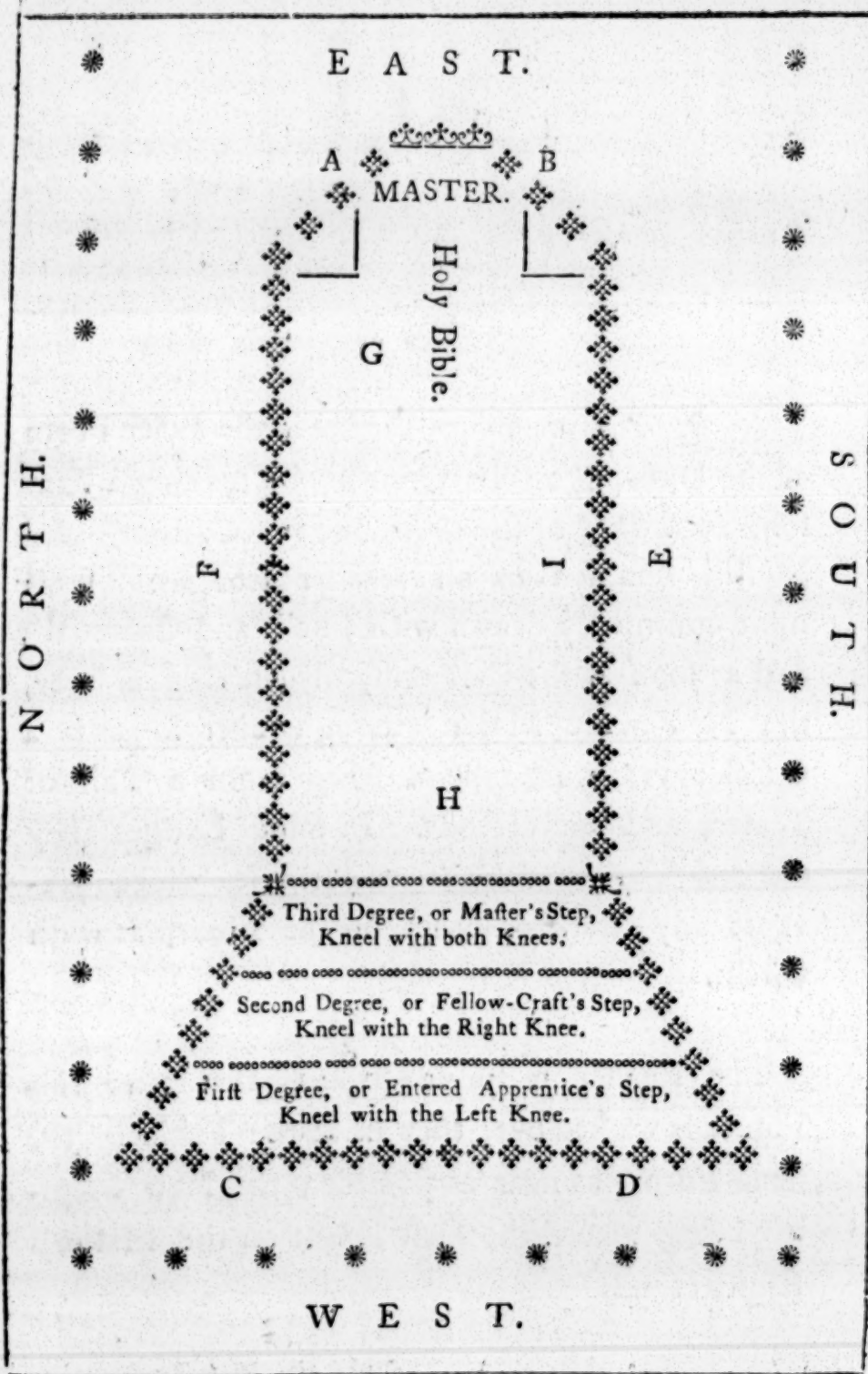
The Proposer then goes and knocks Three Times at the Door of the Grand Apartment, in which the Reception is to be performed; the Master answers within by Three Strokes with the Hammer, and the Junior Warden asks, Who comes there? The Candidate answers (after another who prompts him) "One who begs to receive Part of the Benefit of this Right Worshipful Lodge, dedicated to St. *John*, as many Brothers and Fellows have done before me." The Doors are then opened, and the Senior and Junior Wardens, or their Assistants, receive him, one on the Right, and the other on the Left, and conducts him blindfold Three Times* round the Drawing on the Floor, and brings him up to the Foot of it, with his Face to the Master †, the Brethren ranging themselves in Order on each Side, and making an odd Noise, by striking on the Attributes of the Order, which they carry in their Hands ‡.

* In some Lodges the Candidates are led Nine Times round; but as this is very tiresome to the Person who is to undergo the Operation, his Patience being pretty well tried by being blinded so long before-hand, it is very justly omitted.

† Many Lodges throw a fine Powder, or Rozin, on the Floor, which, together with the extraordinary Illumination of the Room, has a pretty Effect, even though the Person is blindfold.

‡ This Custom is not observed in all Lodges.

When



E X P L A N A T I O N.

- A Senior Deacon, with a black Rod.
- B Pass Master, with the Sun and Compasses, and a String of Cords.
- C Senior Warden, with the Level, and a Column in his Hand.
- D Junior Deacon, with a black Rod.
- E Junior Warden, with a Column in his Hand.
- F The Secretary, with Cross Pens.
- G, H I; Candles.
- * Masons standing round at the Ceremony.

N. B. The preceding Figure is the exact Form of the Drawing on the Floor at the making a Mason, according to the most ancient Custom, and is still retained in all regular Lodges. It is most commonly drawn with Chalk and Charcoal ; and as soon as the Ceremony of Making is over, the New-made Mason (though ever so great a Gentleman) must take a Mop from a Pail of Water, and wash it out. In some Lodges they use red Tape and Nails to form it, which prevents any Mark or Stain on the Floor, as with Chalk.

The Reader is to understand, that after this Figure is washed out, they sit at the Table in the same Form, as near as possible ; the New Member being placed the First Night on the Master's Right-Hand.

When this Part of the Ceremony is ended, the Master, who stands at the upper End, facing the Foot or Steps of the Drawing on the Floor, behind an Arm-Chair, asks the following Question, Whether you have a Desire to become a Mason? and if it is of your own free Will and Choice? Upon which the Candidate answers, Yes. "Let him see the Light," says the Master; they then take the Handkerchief from his Eyes, and whilst they are so doing, the Brethren form a Circle round him with their Swords drawn in their Hands, the Points of which are presented to his Breast. The Ornaments borne by the Officers, the glittering of the Swords, and a fantastic Appearance of the Brethren in White Aprons, all together, creates great Surprise, especially to a Person, who for above an Hour has been fatigued with the Bandage over his Eyes; and his Uncertainty concerning what is further to be done for his Reception, must, no doubt, throw his Mind into great Perplexity*.

The Candidate is then directed to advance Three Times to a Stool at the Foot of the Arm-Chair; he is taught to step in the proper Manner by one of the Assistants. Upon the Stool are placed the Rule and Compass; and one of the Brethren says to the Candidate to this Effect: "You are now entering into a respectable Society, which is more serious and important than you imagine. It admits of nothing contrary to Law, Religion, or Morality; nor does it allow of any Thing inconsistent with the Allegiance

* The Ancient Masons made Use of a Prayer inserted in the Apprentice's Lecture; but the Moderns leave it out when they make a Brother.

“ due to his Majesty ; the Worshipful Grand Master will inform you of the rest *.

As soon as the Speaker has ended his Speech, he is desired to put his Right Knee upon the Stool, which is bare, as mentioned above †, and his Left Foot is put into a Slipper, with the Shoe on, or the Shoe slipped at the Heel to represent a Slipper.

The Candidate being in this Posture, the Worshipful Grand Master addresses him to the following Effect: “ Do you promise never to tell, “ write, or disclose, in any Manner whatever, the “ Secrets of Free Masonry and Free Masons, except to a Brother at the Lodge, and in the Presence of the Worshipful Grand Master ?” On which the Person says, “ I do.” His Breast is then opened ‡, and the Point of a Pair of Compasses || placed upon his naked Left Breast, and he

* It is here to be understood, that in different Lodges this Speech varies ; as also do the Forms of Making in some respects, which may be seen in the Entered Apprentice’s Lecture, where the only proper and ancient Method is clearly pointed out. Some make long and insipid Harangues, the extravagant Jargon of which has given just Reason of Complaint to the Judicious.

† The ancient Custom was thus : The Candidate, though kneeling on his Right Knee, should have his Left Foot in the Air ; but this Position appears troublesome, so that it is omitted in most Lodges.

‡ This is done, lest a Woman should offer herself ; and though many Women are as flat chested as some Men, and Brethren are generally satisfied with a *slight* Inspection, I would advise them to be more cautious, for it is probable that a Woman, with a tolerable Degree of Effrontery and Spirit, may one Time or other slip into their Order for want of *necessary Prudence*. If we believe the *Irish*, there is a Lady at this Time in *Ireland*, who has gone through the whole Ceremony, and is as good a Mason as any of them.

|| The Antients used a Sword or Spear, instead of the Compasses.

himself

himself holds it with his Left Hand, his Right being laid upon the Gospel opened at *St. John*; when the following Oath is administered to him, he repeating it after the Master:

The O A T H.

“ I — A. B. of my own Free Will and Accord,
 “ and in the Presence of Almighty *God**, and this
 “ Right Worshipful Lodge, dedicated to *St.*
 “ *John*, do hereby and herein most solemnly and
 “ sincerely swear, that I will always hale, con-
 “ ceal, and never reveal any of the Secrets or
 “ Mysteries of Free Masonry, that shall be deli-
 “ vered to me now, or at any Time hereafter, ex-
 “ cept it be to a true and lawful Brother, or in a
 “ just and lawful Lodge of Brothers and Fellows,
 “ him or them whom I shall find to be such, after
 “ just Trial and due Examination. — I further-
 “ more do swear, that I will not write it, print it,
 “ cut it, paint it, stint it, mark it, stain or
 “ engrave it, or cause so to be done, upon any
 “ thing moveable or immoveable, under the Ca-
 “ nopy of Heaven, whereby it may become legi-
 “ ble or intelligible, or the least Appearance of
 “ the Character of a Letter, whereby the secret
 “ Art may be unlawfully obtained. All this I
 “ swear, with a strong and steady Resolution to
 “ perform the same, without any Hesitation, men-
 “ tal Reservation, or Self-Evasion of Mind in me
 “ whatsoever, under no less Penalty than to have
 “ my Throat cut across, my Tongue torn out by
 “ the Root, and that to be buried in the Sands of
 “ the Sea, at Low Water Mark, a Cable’s Length

* The Form of the Oath differs in many Lodges, though this is the strictest in Use; and in some Societies, instead of saying, “ in the Presence of Almighty *God*,” it runs thus, “ I promise before the Great Architect of the Universe,” &c.

“ from

“ from the Shore, where the Tide ebbs and flows
 “ twice in Twenty-four Hours. So held me God,
 “ and keep me stedfast in this my Entered Ap-
 “ prentice’s Obligation.” [*He kisses the Book.*]

When this is pronounced, the new-made Member is taught the Sign, Grip, and Pass Word of the Entered Apprentice, which will be seen more clearly in the following Lecture belonging to that Part of Masonry.

He is also learnt the Step, or how to advance to the Master upon the Drawing on the Floor, which in some Lodges resembles the grand Building, termed a Mosaic Palace, and is described with the utmost Exactness. They also draw other Figures, one of which is called the Laced Tuft, and the other the Throne beset with Stars. There is also represented a perpendicular Line in the Form of a Mason’s Instrument, commonly called the Plumb-Line; and another Figure which represents the Tomb of *Hiram*, the first Grand Master, who has been dead almost Three Thousand Years. These are all explained to him in the most accurate Manner, and the Ornaments or Emblems of the Order are described with great Facility. Then he is conducted back, and every thing he was divested of, as mentioned at his Entrance, is restored; and he takes his Seat on the Right Hand of the Master. He also receives an Apron, which he puts on, and the List of the Lodges is likewise given him.

The Brethren now congratulate the new-made Member, and all return to the Table to regale themselves; when the Master proposes a Health to the young Brother, which is drank with the greatest Applause by the whole Body, the new Mason sitting all the while. After which he, instructed by a Brother, takes a Bumper, and drinks
 “ to the Worshipful Grand-Master, the Senior and
 Junior

Junior Wardens, the rest of the Officers, and Members of the Lodge, wishing them Success in all their public and private Undertakings, to Masonry in General, and that Lodge in particular, craving their Assistance:" To which they answer, " they will assist him." After, he has drank, he throws his Glass from him, and brings it back Three Times, and then sets it down on the Table, the rest doing the same in exact Order. This they call Firing: then they clap their Hands Nine Times, divided into Three, and stop between each, keeping true Time.

The Reader having been led thus far, it is high Time to introduce the Apprentice's Lecture, which is intended, not only to amuse, but likewise to instruct him in the Part he is entered into. The Readiness of many of the Brethren in answering the Questions, add a Lustre to the Order, the Members vying with each other, who shall most contribute to the Edification of their new Brother.

The Entered Apprentice's Lecture.*

Mas. **B** Rother, is there any thing between you and me?

Ans. There is, Right Worshipful.

Mas. What is it, Brother, pray?

Ans. A Secret.

Mas. What is that Secret, Brother?

Ans. Masonry.

Mas. Then I presume you are a Mason?

Ans. I am so taken and accepted amongst Brothers and Fellows.

Mas. Pray what sort of Man ought a Mason to be?

Ans. A Man that is born of a Free Woman.

Mas. Where was you first prepared to be made a Mason?

Ans. In my Heart.

* The Reader is desired to observe, that I here give the *Whole* of the Lectures, as delivered in the primitive Time; but the Modern Masons leave out at least one half.

Ma.

Mas. Where was you next prepared?

Ans. In a Room adjoining to the Lodge.

Mas. How was you prepared, Brother?

Ans. I was neither naked nor cloathed; bare-foot nor shod, deprived of all Metal; hood-winked, with a Cable Tow about my Neck, where I was led to the Door of the Lodge in a halting moving Posture, by the Hand of a Friend, whom I afterwards found to be a Brother.

Mas. How do you know it to be a Door, you being blinded?

Ans. By finding a Stoppage, and afterwards an Entrance or Admittance.

Mas. How got you Admittance?

Ans. By Three Knocks.

Mas. What was said to you within?

Ans. Who comes there?

Mas. Your Answer, Brother?

Ans. One who begs to have and receive Part of the Benefit of this Right Worshipful Lodge, dedicated to St. *John*, as many Brothers and Fellows have done before me.

Mas. How do you expect to obtain it?

Ans. By being Free born, and well reported.

Mas. What was said to you then?

Ans. Enter.

Mas. How did you enter, and upon what?

Ans. Upon the Point of a Sword or Spear, or some Warlike Instrument, presented to my naked Left Breast.

Mas. What was said to you then?

Ans. I was asked if I felt any Thing.

Mas. What was your Answer?

Ans. I did, but I could see nothing.

Mas. You have told me how you was received, pray who received you?

Ans. The Junior Warden.

Mas. How did he dispose of you?

Ans. He delivered me to the Master, who ordered

dered me to kneel down and receive the Benefit of a Prayer.

Brethren, let us Pray.

O Lord God, thou great and universal Mason of the World, and first Builder of Man, as it were a Temple; be with us, O Lord, as thou hast promised, when two or three are gathered together in thy Name, thou wilt be in the Midst of them: Be with us, O Lord, and bless all our Undertakings, and grant that this our Friend may become a faithful Brother. Let Grace and Peace be multiplied unto him, through the Knowledge of our Lord Jesus Christ: And grant, O Lord, as he putteth forth his Hand to thy Holy Word, that he may also put forth his Hand to serve a Brother, but not to hurt himself or his Family; that whereby may be given to us great and precious Promises, that by this we may be Partakers of thy Divine Nature, having escaped the Corruption that is in the World, through Lust.

O Lord God, add to our Faith Virtue, and to Virtue Knowledge, and to Knowledge Temperance, and to Temperance Prudence, and to Prudence Patience, and to Patience Godliness, and to Godliness Brotherly Love, and to Brotherly Love Charity; and grant, O Lord, that Masonry may be blest throughout the World, and thy Peace be upon us, O Lord; and grant that we may be all united as one, through our Lord Jesus Christ, who liveth and reigneth for ever and ever. *Amen.*

Mas. After you had received this Prayer, what was said to you?

Ans. I was asked who I put my trust in?

Mas. Your Answer, Brother?

Ans. In God.

Mas. What was the next Thing said to you?

Ans. I was taken by the Right Hand, and he

D

said

said, Rise up, and follow your Leader, and fear no Danger.

Mas. After all this, how was you disposed of?

Ans. I was led Three Times round the Lodge.

Mas. Where did you meet with the first Opposition?

Ans. At the Back of the Junior Warden in the South, where I gave the same Three Knocks as at the Door.

Mas. What Answer did he give you?

Ans. He said, who comes there?

Mas. Your Answer?

Ans. The same as at the Door, One who begs to have and receive, &c.

Mas. Where did you meet with the second Opposition?

Ans. At the back of the Senior Warden in the West, where I made the same Repetition as at the Door. He said, who comes here? One who begs to have and receive, &c.

Mas. Where did you meet with the third Opposition?

Ans. At the Back of the Master in the East, where I made the Repetition as before.

Mas. What did the Master do with you?

Ans. He ordered me back to the Senior Warden in the West, to receive Instructions.

Mas. What were the Instructions he gave you?

Ans. He taught me to take one Step upon the first Step of a right Angle oblong Square, with my left Knee bare bent, my Body upright, my Right Foot forming a Square, my naked Right-Hand upon the Holy Bible, with the Square and Compass thereon, my Left-Hand supporting the same; where I took that solemn Obligation or Oath of a Mason.

Mas. Brother, can you repeat that Obligation?

Ans. I will do my Endeavour, with your Assistance, Worshipful.

Mas.

Mas. Stand up, and begin.

[Here the Oath is repeated, as mentioned before.]

After repeating this Obligation, they drink a Toast to the Heart that conceals, and to the Tongue that never reveals.

The Master in the Chair gives it, and they all say Ditto, and they draw the Glasses across their Throats, as aforesaid.

Mas. Now, Brother, after you received the Obligation, what was said to you ?

Ans. I was asked, what I most desired ?

Mas. What was your Answer ?

Ans. To be brought to Light ?

Mas. Who brought you to Light ?

Ans. The Master and the rest of the Brethren.

Mas. When you was thus brought to Light, what were the first Things you saw ?

Ans. Bible, Square, and Compass.

Mas. What was it they told you they signified ?

Ans. Three great Lights in Masonry.

Mas. Explain them, Brother.

Ans. The Bible, to rule and govern our Faith ? the Square, to square our Actions ; the Compass is to keep us within Bounds with all Men, particularly with a Brother.

Mas. What were the next Things that were shewn to you ?

Ans. Three Candles, which I was told were three lesser Lights in Masonry.

Mas. What do they represent ?

Ans. The Sun, Moon, and Master-Mason.

Mas. Why so, Brother ?

Ans. There is the Sun to rule the Day, the Moon to rule the Night, and the Master-Mason his Lodge, or at least ought so to do.

Mas. What was then done to you ?

Ans. The Master took me by the Right-Hand,

and gave me the Gripe and Word of an Entered Apprentice, and said, Rise, my Brother, JACHIN.

[Sometimes they shew you the Sign before this Gripe and Word is given, which is JACHIN: It is the Entered Apprentice's Word, and the Gripe thereto belonging is to pinch with your Right-Thumb Nail, upon the first Joint of your Brother's Right-Hand.]

Mas. Have you got this Gripe and Word, Brother?

Ans. I have, Worshipful.

Mas. Give it to your next Brother.

[Then he takes his next Brother by the Right-Hand, and gives him the Gripe and Word, as before described: He tells the Master that is right.]

According to the following Proof.

The 1st Brother gives him the Gripe.

The 2^d Brother says, What's this?

1st Bro. The Gripe of an Entered Apprentice.

2^d Bro. Has it got a Name?

1st Bro. It has.

2^d Bro. Will you give it me?

1st Bro. I'll letter it with you, or halve it.

2^d Bro. I'll halve it with you.

1st Bro. Begin.

2^d Bro. No, you begin first.

1st Bro. J A:

2^d Bro. CHIN.

1st Bro. JACHIN.

2^d Bro. It is right, Worshipful Master.

Mas. What was the next Thing that was shewn to you?

Ans. The Guard or Sign of an Entered Apprentice*.

* The Guard or Sign, as they call it, is by drawing your Right-Hand across your Throat edgeways, which is to put you in mind of the Penalty of your Obligation, that you would sooner have your Throat cut across, than discover the Secrets of Masonry.

Mas.

Mas. Have you got that Guard, or Sign, of an Entered Apprentice?

[He draws his Right Hand across his Throat (as aforesaid), to shew the Master that he has.]

Mas. After all this, what was said to you?

Ans. I was ordered to be taken back, and invested with what I had been divested of; and to be brought back to return Thanks, and to receive the Benefit of a Lecture, if Time would permit.

Mas. After you was invested of what you had been divested of, what was done to you?

Ans. I was brought to the North-West Corner of the Lodge, in order to return Thanks.

Mas. How did you return Thanks?

Ans. I stood in the North-West Corner of the Lodge, and, with the Instruction of a Brother, I said, Master, Senior and Junior Wardens, Senior and Junior Deacons, and the rest of the Brethren of this Lodge, I return you Thanks for the Honour you have done me, in making me a Mason, and admitting me a Member of this worthy Society.

Mas. What was said to you then?

Ans. The Master called me up to the North-East Corner of the Lodge, at his Right-Hand.

Mas. Did he present you with any Thing?

Ans. He presented me with an Apron, which he put on me: he told me it was a Badge of Innocence, more antient than the Golden Fleece or the Roman Eagle; more honoured than the Star and Garter, or any other Order under the Sun, that could be conferred upon me at that Time, or any Time hereafter.

Mas. What was the next Things that were shewn to you?

Ans. I was set down by the Master's Right-Hand, and he shewed me the Working Tools of an Entered Apprentice.

Mas. What were they?

Ans. The 24 Inch Gauge, the Square, and common Gavel, or setting Maul,

Mas.

Maf. What are their Uses ?

Ans. The Square to square my Work, the 24 Inch Gauge to measure my Work, the common Gavel to knock off all superfluous Matters, whereby the Square may sit easy and just.

Maf. Brother, as we are not all working Masons, we apply them to your Morals, which we call spiritualizing ; explain them.

Ans. The 24 Inch Gauge represents the 24 Hours of the Day.

Maf. How do you spend them, Brother ?

Ans. Six Hours to work in, Six Hours to serve God, and Six to serve a Friend or a Brother, as far as lies in my Power, without being detrimental to myself or Family.

I come now to the Entered Apprentice's Reasons ; but as the Ceremony of drinking Healths among the Masons, takes up much of their Time, we must stop a little, in order to introduce some of them. The first is, " To the Heart that conceals, and the Tongue that never reveals : " Then " the King and Royal Family ; " and " to all Brethren wheresoever dispersed * . " The Pleasures they enjoy, the Purity of their Sentiments, and the Uniformity that always reigns in their Assemblies, is far from being tiresome or insipid. I am sensible that any body but a Free-Mason would take little Pleasure in what gives the Society Delight ; but to a Mason every Thing that concerns the Order is important and interesting. I next proceed to the

Entered Apprentice's Reasons. †

Maf. **W** H Y was you neither naked nor clothed, bare-foot nor shod, with a Cable-Tow (or Halter) about your Neck ?

* These Toasts or Healths are all drank with Three Times Three, which is performed in a most regular Manner, and an Huzza at the End of each, as before described.

† This in fact is only a Continuation of the Lecture.

Ans.

Ans. If I had recanted, and ran out in the Street, the People would have said I was mad ; but if a Brother had seen me, he would have brought me back, and seen me done Justice by.

Mas. Why was you hoodwink'd ?

Ans. That my Heart might conceal, before my Eyes did discover ?

Mas. The second Reason, Brother ?

Ans. As I was in Darknes at that Time, I should keep all the World in Darknes.

Mas. Why was you deprived of all Metal ?

Ans. That I should bring nothing offensive or defensive into the Lodge.

Mas. Give me the second Reason, Brother ?

Ans. As I was poor and pennyless when I was made a Mason, it informed me that I should assist all poor and pennyless Brethren, as far as lay in my Power.

Mas. Brother, you told me you gave Three distinct Knocks at the Door: Pray what do they signify ?

Ans. A certain Text in Scripture.

Mas. What is that Text, Brother ?

Ans. Ask, and you shall have, seek and you shall find; knock, and it shall be opened unto you.

Mas. How do you apply this Text in Masonry ?

Ans. I sought in my Mind; I asked of my Friend; I knocked, and the Door of Masonry became open unto me.

Mas. Why had you a Sword, Spear, or some other warlike Instrument, presented to your naked Left-Breast particularly ?

Ans. Because the Left-Breast is the nearest the Heart, that it might be the more a Prick to my Conscience, as it pricked my Flesh at that Time.

Mas. Why was you led Three Times round the Lodge ?

Ans. That all the Brethren might see I was duly prepared.

Mas.

Mas. When you was made an Apprentice, why was your Left-Knee bare bent.

Ans. Because the Left-Knee is the weakest Part of my Body, and an Entered Apprentice is the weakest Part of Masonry, which I was then entering into.

[Here the Brethren resume their Glasses, and drink a Health, sometimes to the Grand Master; at other times to the Wardens, or other Officers, and then proceed.]

The Form of a Lodge.

Mas. **B**ROTHER, we have been talking a great while about a Lodge; pray what makes a Lodge?

Ans. Right Worshipful, a certain Number of Masons met together to work.

Mas. Pray what Number makes a Lodge?

Ans. Three, Five, Seven, or Eleven.

Mas. Why do Three make a Lodge, Brother?

Ans. Because there were three Grand Masons in the Building of the World, and also that noble Piece of Architecture, Man; which are so complete in Proportion, that the Antients began their Architecture by the same Rules.

Mas. The second Reason, Brother?

Ans. There were Three Grand Masons at the building of *Solomon's Temple*.

Mas. Why do Five make a Lodge?

Ans. Because every Man is endued with Five Senses.

Mas. What are the Five Senses?

Ans. Hearing, Seeing, Smelling, Tasting, and Feeling.

Mas. What Use are those Five Senses to you in Masonry?

Ans. Three are of great Use to me, *viz.* Hearing, Seeing, and Feeling.

Mas. What Use are they, Brother?

Ans.

Ans. Hearing, is to hear the Word; Seeing, is to see the Sign; Feeling, is to feel the Gripe, that I may know a Brother, as well in the Dark as in the Light.

Mas. Why should Seven make a Lodge?

Ans. Because there are Seven liberal Sciences.

Mas. Will you name them, Brother?

Ans. Grammar, Rhetorick, Logick, Arithmetick, Geometry, Musick, and Astronomy.

Mas. Brother, what do those Sciences teach you?

Ans. Grammar teaches me the Art of writing and speaking the Language, wherein I learn according to the first, second, and third Concord.

Mas. What doth Rhetorick teach you?

Ans. The Art of speaking and discoursing upon any Topick whatsoever.

Mas. What doth Logick teach you?

Ans. The Art of reasoning well, whereby you may find out Truth from Falshood.

Mas. What doth Arithmetick teach you?

Ans. The Virtue of Numbers.

Mas. What doth Geometry teach you?

Ans. The Art of measuring, whereby the *Egyptians* found out their own Land, or the same Quantity which they had before the overflowing of the River *Nile*, that frequently used to water their Country; at which Time they fled to the Mountains till it went off again, and this made them have continual Quarrels about their Lands.

Mas. What doth Musick teach you, Brother?

Ans. The Virtue of Sounds.

Mas. What doth Astronomy teach you?

Ans. The Knowledge of the Heavenly Bodies.

Mas. Why should Eleven make a Lodge, Brother?

Ans. There were Eleven *Patriarchs*, when *Joseph* was sold into *Egypt*, and supposed to be lost.

Mas. The second Reason, Brother?

Ans. There were but Eleven Apostles when Judas betrayed Christ.

Mas. What Form is your Lodge?

Ans. An oblong Square.

Mas. How long, Brother?

Ans. From East to West.

Mas. How wide, Brother?

Ans. Between North and South.

Mas. How high, Brother?

Ans. From the Earth to the Heavens.

Mas. How deep, Brother?

Ans. From the Surface of the Earth to the Center.

Mas. Why is your Lodge said to be from the Surface to the Center of the Earth?

Ans. Because that Masonry is universal.

Mas. Why is your Lodge situated East and West?

Ans. Because all Churches and Chapels are, or ought to be so.

Mas. Why so, Brother?

Ans. Because the Gospel was first preached in the East, and extended itself to the West.

Mas. What supports your Lodge?

Ans. Three great Pillars.

Mas. What are their Names?

Ans. Wisdom, Strength, and Beauty.

Mas. Who doth the Pillar of Wisdom represent?

Ans. The Master in the East.

Mas. Who doth the Pillar of Strength represent?

Ans. The Senior Warden in the West.

Mas. Who doth the Pillar of Beauty represent?

Ans. The Junior Warden in the South.

Mas. Why should the Master represent the Pillar of Wisdom?

Ans. Because he gives Instructions to the Crafts to carry on their Work in a proper Manner, with good Harmony.

Mas. Why should the Senior Warden represent the Pillar of Strength?

Ans. As the Sun sets to finish the Day, so the Senior

Senior Warden stands in the West to pay the Hirelings their Wages, which is the Strength and Support of all Business.

Mas. Why should the Junior Warden represent the Pillar of Beauty ?

Ans. Because he stands in the South, at high Twelve at Noon, which is the Beauty of the Day, to call the Men off from Work to Refreshment, and to see that they come on again in due Time, that the Master may have Pleasure and Profit therein.

Mas. Why is it said that your Lodge is supported by those Three great Pillars, Wisdom, Strength, and Beauty ?

Ans. Because Wisdom, Strength, and Beauty, is the Finisher of all Works, and nothing can be carried on without them.

Mas. Why so, Brother ?

Ans. Because there is Wisdom to contrive, Strength to support, and Beauty to adorn.

Mas. Had you any Covering to your Lodge ?

Ans. Yes, a cloudy Canopy, of divers Colours, or the Clouds.

Mas. How blows a Mason's Wind, Brother ?

Ans. Due East and West. .

Mas. What is it o'Clock, Brother ?

Ans. High Twelve.

Mas. Call the Men off from Work to Refreshment, and see that they come on again in due Time.

[The Entered Apprentice's Lecture being finished, it is customary for the Master to call upon one of the Brethren, who can best acquit himself, for the following Song, which is always readily complied with.]

SONG: At the Conclusion of the Entered Apprentice's Lecture.

COME let us prepare,
 We Brothers that are,
 Assembled on every Occasion ;
 Let's drink, laugh, and sing,
 Our Wine has a Spring ;
 Here's a Health to an Accepted Mason.
Chorus. Let's drink, &c.

The World is in Pain,
 Our Secrets to gain,
 And still let them wonder and gaze on ;
 They ne'er can divine,
 The Word or the Sign,
 Of a Free and an Accepted Mason.

'Tis this, and 'tis that,
 They cannot tell what,
 Why so many great Men of the Nation ;
 Should Aprons put on
 To make themselves One,
 With a Free and an Accepted Mason.

Great Kings, Dukes, and Lords,
 Have laid by their Swords,
 Our Myst'ry to put a good Grace on ;
 And ne'er been asham'd,
 To hear themselves nam'd,
 With a Free and an Accepted Mason.

Antiquity's Pride,
 We have on our Side,
 And it maketh Men just in their Station ;
 There's nought but what's good,
 To be understood,
 By a Free and an Accepted Mason.

We're

We're true and sincere,
And just to the Fair,
Who will trust us on ev'ry Occasion ;
No Mortal can more,
The Ladies adore,
Than a Free and an Accepted Mason.

Then join Hand in Hand,
T'each other firm stand,
Let's be merry, and put a bright Face on ;
What Mortal can boast,
So noble a Toast,
As a Free and an Accepted Mason ?

While this Song is singing, they all stand round the Table, and when they come to the last Verse, they join Hands crossways, in the following Manner : The Right Hand Man takes Hold of the Left Hand of his Neighbour with his Right Hand ; and the Left Hand Man takes Hold of the Right Hand of his next Brother with his Left Hand, so as to form a Chain by so many Links, and all join in the Chorus, jumping violently with their Feet on the Floor, and shaking their Hands up and down, linked together as above, keeping exact Time with both.

Every one now talks of what he pleases ; and as it is generally half an Hour before they proceed to Business, those who perhaps have ordered a Supper retire into another Room ; but before they are permitted, the Master proceeds *to call the Men off from Work*, as it is termed, which is done in this Manner : The Master whispers to the Senior Deacon, who sits on his Right Hand, and says, " It is high Time to call the Men from Work to refresh themselves ;" the Senior Deacon whispers it to the Senior Warden ; and it is communicated from him to the Junior Deacon, who carries it to the Junior Warden ; he proclaims it openly to the Lodge,

Lodge, and sets his Column * upright, and the Senior Warden lays his down, which signifies that the Junior Warden is entrusted with the Care of the Lodge, while the Brethren refresh themselves.

In this Place it will be necessary to acquaint the Reader how he may discover an Entered Apprentice by drinking with him in Company. Take the Glass with your Right Hand, and draw it across your Throat, either before or after you drink, and if an Apprentice is present, he will immediately take Notice of it, by asking you some Question in Masonry, which you will readily answer from this Book. If he asks you the Meaning of your doing that? you may whisper to him, that it is the Penalty of the Obligation of an Entered Apprentice. From this Answer he will, at a proper Opportunity, proceed farther in his Inquiry.

The Brethren having now regaled themselves, they take their Seats, and the Master proceeds to set them on again, which is performed in the same Manner as the calling off; with this Difference, the Warden proclaims, "It is our Worshipful Master's Pleasure, that this Lodge is called from Refreshment to Work." The Junior Warden lays down his Column, and the Senior sets his up. But as it often happens, that the Time will not permit for the Fellow Craft's Lecture, they close the Lodge, which is done much in the same Method as that of Opening. The Senior Warden declares it in the following Words, "It is our Master's Will and Pleasure, that this Lodge stand closed till the First or Third Wednesday in next Month," accord-

* The Senior and Junior Wardens Columns are about Twenty-five Inches long, and represent the Columns that support the Porch of Solomon's Temple; the Senior's is called JACHIN, and signifies *Strength*; the Junior's, BOAZ, and signifies, *to establish in the Lord*. See the First Book of Kings, Chap. VII.

ing to the Night the Lodge is held. Then the Master, Wardens, Deacons, Secretary, &c. take off the Ensigns and Ornaments from their Necks, and every one is at Liberty to depart or stay longer, as they think proper; every Thing of Masonry is excluded; they talk of what they please, and sing various Songs, for the Amusement of each other.

I shall now proceed to the Second Degree of Masons, called the *Fellow Crafts*; that is, one who has served his Time justly and lawfully as an Entered Apprentice, and desires to become more perfect in Masonry, by being admitted a Fellow Craft. But in most Lodges at this Time, they are made Entered Apprentices and Fellow Crafts the same Evening. The Ceremony is the same, though they have different Lectures, Pass-Word and Gripe belonging to each.

The Fellow-Craft's Lecture.

Mas. BROTHER, are you a Fellow Craft?

Ans. I am. Try me, prove me.

Mas. Where was you made a Fellow Craft?

Ans. In a just and lawful Lodge.

Mas. How was you prepared to be made a Fellow Craft?

Ans. I was neither naked, nor cloathed, bare-foot, nor shod; in a halting moving Posture: deprived of all Metal, I was led to the Door of the Lodge by the Hand of a Brother.

Mas. How got you Admittance?

Ans. By Three distinct Knocks.

Mas. What was said to you within?

Ans. Who comes there?

Mas. Your Answer, Brother?

Ans. One who hath served his Time justly and lawfully as an Entered Apprentice, and now begs to become more perfect in Masonry, by being admitted a Fellow Craft,

Mas.

Mas. How do you expect to attain to this Degree?

Ans. By the Benefit of a Pass-Word.

Mas. Have you got that Pass-Word?

Ans. I have.

Mas. Give it me, Brother.

Ans. SHIBBOLETH*.

Mas. What did he then say to you?

Ans. Pass, *Shibboleth*.

Mas. What became of you then?

Ans. I was led twice round the Lodge.

Mas. Where did you meet with the first Opposition?

Ans. At the Back of the Senior Warden, where I made the same Repetition as at the Door.

Mas. Where did you meet with the second Opposition?

Ans. At the Back of the Master, where I repeated the same as before.

Mas. What did he do with you?

Ans. He ordered me back to the Senior Warden, to receive Instructions.

Mas. What Instructions did he give you?

Ans. He taught me to shew the Master my due Guard, and to take two Steps upon the second Step of a Right-angled oblong Square, with my Right Knee bent bare, my Left Foot forming a Square, my Body upright, my Right Hand on the Holy Bible, my Left Arm supported by the Point of the Compasses, forming a Square; where I took the Obligation of a Fellow Craft.

Mas. Have you got that Obligation, Brother?

Ans. I have, Right Worshipful.

Mas. Can you repeat it?

Ans. I'll do my Endeavour, Right Worshipful, with your Assistance.

Mas. Pray stand up, and let the Brethren hear it.

* SHIBBOLETH, the Pass-Word of a Fellow Craft, signifies *Plenty*. See the 12th Chapter of the Book of Judges.

The

The Obligation of a Fellow Craft.

“ I—A. B. of my own Free Will and Accord,
 “ and in the Presence of Almighty God, and this
 “ Right Worshipful Lodge, dedicated to St.
 “ *John*, do hereby swear, that I will always hale,
 “ conceal, and never reveal that Part of a Fel-
 “ low Craft to an Entered Apprentice, or either
 “ of them, except it be in a true and lawful
 “ Lodge of Crafts, him or them whom I shall
 “ find to be such, after just Trial and Examina-
 “ tion.—I do furthermore swear, that I will an-
 “ swer all Signs and Summonses sent to me from
 “ a Lodge of Crafts, within the Length of a Ca-
 “ ble Tow*.—I also swear, that I will not wrong
 “ a Brother, nor see him wronged, but give him
 “ timely Notice of all approaching Dangers
 “ whatsoever, as far as in me is. I will also
 “ serve a Brother, as much as lies in my Power,
 “ without being detrimental to myself or Family;
 “ and I will keep all my Brother’s Secrets as my
 “ own, that shall be delivered to me as such, Mur-
 “ der and Treason excepted. — All this I swear
 “ with a firm and steady Resolution to perform
 “ the same, without any Equivocation or He-
 “ sitation in me whatsoever, under no less Penalty
 “ than to have my Heart torn from my naked
 “ left Breast, and given to the Vultures of the
 “ Air as a Prey. So help me God, and keep me
 “ stedfast in this my Fellow Craft’s Obligation.”

[*Kisses the Book.*]

Mas. Thank you, Brother.—After you received this Obligation, pray what was shewn to you?

Ans. The Sign of a Fellow Craft.

* A Cable-Tow is Three Miles in Length; so that if a Fellow Craft is that Distance from his Lodge, he is not culpable on Account of Non-Attendance.

Maf. Pray give it me.

Ans. I will, Right Worshipful.

[He stands up, and puts his Right-Hand to his Left Breast, keeping his Thumb square; and his Left-Hand raised up, so as to form a Square.]

Maf. What was the next Thing done to you?

Ans. He took me by the Right-Hand, and gave me the Grip and Word of a Fellow-Craft, and the Pass-Grip*.

Maf. What did he then do to you?

Ans. He took me by the Right-Hand, and said, Rise, Brother Boaz.

Maf. What followed after that, Brother?

Ans. He ordered me back, when every Thing I had been divested of was restored, and I was brought in again in order to return Thanks†.

Maf. Being thus admitted, Brother, did you ever work as a Craft?

Ans. Yes, Right Worshipful, in building the Temple.

Maf. Where did you receive your Wages?

Ans. In the Middle Chamber.

Maf. When you came to the Door of the Middle Chamber, pray who did you see?

Ans. A Warden.

Maf. What did he demand of you?

Ans. The Pass-Word of a Fellow-Craft.

Maf. Did you give it him?

Ans. I did, Right Worshipful.

* The Pass-Grip is thus performed: You must put your Thumb-Nail between the First and Second Joint of the Right-Hand, and whisper the Word SHIBBOLETH. The Grip of a Fellow-Craft is by putting the Thumb-Nail on the Second Joint of the Right-Hand, and the Word is BOAZ.

† The Ceremony of returning Thanks is the same as the Entered Apprentice's, excepting this for admitting me a Fellow-Craft.

Maf.

Mas. Pray, what is it ?

Ans. SHIBBOLETH.

Mas. How got you to the Middle Chamber ?

Ans. Through the Porch.

Mas. Did you see any thing worth your Notice ?

Ans. I did, Right Worshipful.

Mas. What was it ?

Ans. Two fine Brass Pillars.

Mas. What are their Names ?

Ans. JACHIN and BOAZ.

Mas. How high were these Pillars ?

Ans. Thirty-five Cubits, with a Chapter Five Cubits *, which made it forty in the whole.

[This is described more clearly in the 3d Chapter of the Second Book of Chronicles, Verse 15th.]

Mas. What were they ornamented with, Brother ?

Ans. Two Chapters, each Five Cubits in Heighth.

Mas. What were they adorned with besides ?

Ans. Lilly-work, Net-work, and Pomegranates.

Mas. Were they hollow, Brother ?

Ans. Yes, Right Worshipful.

Mas. How thick was the outside Coat ?

Ans. Four Inches.

Mas. Where were they cast ?

Ans. On the Plain of *Jordan*, between *Succoth* and *Zartba*, in Clay Ground, where all *Solomon's* Holy Vessels were cast.

Mas. Who cast them, Brother ?

Ans. *Hiram Abiff*, the Widow's Son.

This generally finishes the Fellow Craft's Lecture, and very few Lodges go so far in their Ques-

* The Reader is here to understand, that there are Three Sorts of Cubits ; the King's Cubit, Three English Feet ; the Holy Cubit, One Foot Six Inches ; and the common Cubit, Twenty-one Inches. The Cubit mentioned in the Old Testament is the Holy Cubit, which is One Foot six Inches.

tions and Answers : therefore, in order to enliven the Company, the Master asks some good Singer to favour them with the following Song, which I have heard sung with great Energy and Rapture throughout the Lodge, every Brother bearing a Part in the Chorus.

THE FELLOW-CRAFT'S SONG.

HA I L, Masonry ! thou Craft divine !
 Glory of Earth, from Heaven reveal'd,
 Which does with Jewels precious shine,
 From all but Mason's Eyes conceal'd.

C H O R U S.

Thy Praises due who can rehearse,
 In nervous Prose, or flowing Verse?
 As Men from Brutes distinguish'd are,
 A Mason other Men excels,
 For what's in Knowledge choice or rare
 But in his Breast securely dwells !

C H O R U S.

His silent Breast and faithful Heart
 Preserve the Secrets of the Art.
 From scorching Heat, and piercing Cold,
 From Beasts, whose Roar the Forest rends ;
 From the Assaults of Warriors bold,
 The Masons Art Mankind defends.

C H O R U S.

Be to this Art due Honour paid,
 From which Mankind receives such Aid,
 Ensigns of State, that feed our Pride,
 Distinctions troublesome and vain,
 By Masons true are laid aside :
 Arts free born Sons such Toys disdain.

C H O R U S.

[37]
C H O R U S.

Ennobled by the Name they bear,
Distinguish'd by the Badge * they wear,
Sweet Fellowship, from Envy free,
Friendly converse of Brotherhood!
The Lodge's lasting Cement be,
Which has for Ages firmly stood.

C H O R U S.

A Lodge, thus built, for Ages past,
Has lasted, and will for ever last.
Then in our Songs be Justice done
To those who have enrich'd the Art,
From *Jabal* down to *Aberdour* †:
And let each Brother bear a Part,

C H O R U S.

Let noble Masons Healths go round,
Their Praise in lofty Lodge resound.

In Company, the Fellow-Craft takes the Pot or Glass, and draws it across his Left Breast, and touches it; the Penalty being this, that he would sooner have his Heart torn from his Left Breast, and given to the Fowls of the Air, than discover the Secrets of Masonry. Sometimes this is done with the Right-Hand only, as it is less taken Notice of by Strangers.

Having given the Entered Apprentice and Fellow Craft's Part, I now proceed to the third and last Degree of Masonry, which is termed *the Mas-*

* Here the whole Lodge strike their Right-Hands all at once on their Aprons, keeping as regular Time as the Soldiers in St. James's Park, when they strike their Cartouch-Boxes.

† Lord *Aberdour* was the late Grand Master; at present Lord *Ferrers* fills the Station; and they make Use of his Name accordingly.

ter's Part, it being performed in the same Manner as the other two, *viz.* by way of Question and Answer, and is as follows :

Master. **B**ROTHER, where have you been ?

Ans. In the West.

Mas. And where are you going ?

Ans. To the East.

Mas. Why do you leave the West and go to the East ?

Ans. Because the Light of the Gospel was first shewn in the East.

Mas. What are you going to do in the East ?

Ans. To seek for a Lodge of Masters.

Mas. Then you are a Master Mason, I presume ?

Ans. I am so taken and accepted among Masters ?

Mas. Where was you made Master ?

Ans. In a Lodge of Masters.

Mas. How was you prepared to be made Master ?

Ans. My Shoes were taken off my Feet, my Arms and Breast were naked, and I was deprived of all Metal. In this Manner I was led to the Door of the Lodge.*

Mas. How got you Admittance ?

Ans. By three distinct Knocks.

Mas. What was then said to you from within ?

Ans. Who comes there ?

Mas. Your Answer, Brother ?

Ans. One who hath lawfully and truly served his Time as an Entered Apprentice and Fellow Craft, and now begs to attain the last and most honourable Degree of Masonry, by being admitted a Master.

Mas. How do you expect to attain it ?

* The Difference between the Manner of preparing the Person for the Degree of Master, and the Entered Apprentice and Fellow-Craft, is this : That the Entered Apprentice's Left-Arm and Left-Breast is naked, with the Left Shoe off ; and the Fellow-Craft's Right-Breast is naked, with the Right Shoe off.

Ans.

Ans. By the Benefit of a Pass-Word.

Mas. Can you give me that Word, Brother?

Ans. I can, and will, Right Worshipful.

Mas. Pray give it me then.

Ans. TUBAL CAIN.†

Mas. What was then said to you?

Ans. Enter, TUBAL CAIN.

Mas. How was you disposed of?

Ans. I was led round the Lodge.

Mas. Where did you meet with the first Opposition?

Ans. At the Back of the Master.

Mas. What did he demand of you?

Ans. The same as at the Door.

Mas. How did he dispose of you?

Ans. He ordered me back to the Senior Warden in the West, to receive proper Instructions.

Mas. What were those Instructions, Brother?

Ans. He Instructed me as I stood in the West, *First*, To shew the Master in the East the due Guard or Sign of an Entered Apprentice, and to take one Step upon the First Step of the Right Angle of an Oblong Square, with my Left Foot forming a Square. *Secondly*, To take two Steps upon the same oblong Square, and to shew the Sign of a Fellow-Craft. *Thirdly*, I was taught to take two Steps upon the same Oblong Square, with both my Knees bent, and bare; my Body upright, my Right Hand upon the Holy Bible, both Points of a Pair of Compasses being pointed to my Right and Left Breast, where I took the solemn Oath or Obligation of a Master-Mason.

Mas. Brother, can you remember the Obligation you speak of?

† TUBAL CAIN was the first Person who made use of Brass, Iron, and other Metals, and is said to be the Inventor of Music. His Descent was from the fifth Generation of Cain. In Scripture it is said he became famous in working Metals, which Hiram afterward greatly improved.

Ans.

Ans. I'll do my Endeavour, Right Worshipful, with your Assistance.

Mas. Pray stand up, and begin.

Ans. " I *A. B.* of my own Free Will and Accord,
 " and in the Presence of Almighty God, and this
 " Right Worshipful Lodge, dedicated to Holy
 " St. *John*, do hereby and hereon most solemnly
 " and sincerely swear, that I will always hale, conceal, and never reveal, this Part of a Master-Mason to a Fellow-Craft, any more than that of a Fellow-Craft to an Apprentice, or any of them to the rest of the World, except in a true and lawful Lodge of Masters, him or them whom I shall find to be such, after a just Trial and Examination.—I furthermore do swear, that I will attend all Summonses, sent to me from a Lodge of Masters, if within the Length of a Cable-Tow.—I will also keep all my Brothers Secrets as my own, Treason and Murder excepted, and that at my own Free Will—I will not wrong a Brother, or see him wronged, but give him Notice of all Dangers, as far as in my Power lies.—And I also swear, that I will conform myself to all the Laws and Institutions of this Lodge.—All this I swear, with a firm and fixed Resolution to perform the same, under no less Penalty than to have my Body severed in two; the one Part carried to the South; the other to the North; my Bowels burnt to Ashes, and the Ashes to be scattered to the Four Winds of the Heavens; that no farther Remembrance of such a vile Wretch may exist among Men (and in particular Masons). So help me God, and keep me stedfast in this my Master's Obligation." [Kisses the Book.]

Mas. Thank you, Brother.—Pray, what was shewn you after you had received this Obligation?

Ans. One of the Master's Signs.

[This

[This Sign is given by drawing your Right Hand across your Belly, which is the Penalty of the Obligation. Then he gives the Master the Grip of an Apprentice, who says, What's this? The Person answers, The Grip of an Entered Apprentice.]

Mas. Has it got a Name?

Ans. It has, Right Worshipful.

Mas. Will you give it me?

Ans. J A C H I N.

Mas. Will you be of or from?

Ans. From.

Mas. From what, Brother?

Ans. From an Entered Apprentice to a Fellow-Craft.

Mas. Pass, Brother.

[He puts his Thumb between the first and second Joint, which is the Pass-Grip, and you pronounce the Word SHIBBOLETH.]

Mas. What was done to you after that?

Ans. He took me by the Grip of a Fellow-Craft, and said, What's this?

Mas. Your Answer, Brother?

Ans. The Grip of a Fellow-Craft.

Mas. Has it got a Name?

Ans. It has.

Mas. Will you give it me?

Ans. B O A Z.

Mas. What was then said to you?

Ans. Rise up, Brother B O A Z.

Mas. Brother, what followed?

Ans. He told me I represented one of the greatest Men in the World, viz. our Grand Master *Hiram*, who was killed just at the finishing of the Temple; and the Manner of his Death is thus related.

“ There were originally fifteen Fellow Crafts, who perceiving the Temple almost finished, and not having received the Master’s Word; they grew impatient, and agreed to extort it from their Master *Hiram* the first Opportunity they could find of meeting him alone, that they might pass for Masters in other Countries, and receive the Wages or Profits of Masters; but before they could accomplish their Scheme, twelve of them recanted; the other three were obstinate, and determined to have it by Force, if no other way could be found; their Names were *Jubela*, *Jubelo* and *Jubelum*.

“ It being always the Custom of *Hiram* at Twelve at Noon, as soon as the Men were called off to refresh themselves, to go into the *Sanctum Sanctorum*, or Holy of Holies, to pay his Devotion to the true and living God, the three Assassins above-mentioned placed themselves at the East, West, and South Doors of the Temple. At the North there was no Entrance, because the Rays of the Sun never darts from that Point.

“ *Hiram* having finished his Prayer to the Lord, came to the East Door, which he found guarded by *Jubela*, who demanded the Master’s Grip in a resolute Manner; he received for Answer from *Hiram*, that it was not customary to ask it in such a Strain; that he himself did not receive it so; adding, that he must wait, and Time and Patience would bring it about. He told him farther, that it was not in his Power alone to reveal it, except in the Presence of *Solomon* King of *Israel*, and *Hiram* King of *Tyre*. *Jubela* being dissatisfied with this Answer, struck him across the Throat with a twenty-four Inch Gauge. *Hiram* upon this Usage flew to the South Door of the Temple, where he was met by *Jubelo*, who asked him the Master’s Grip and Word in like Manner as *Jubela* had before done; and on receiving the same Answer from his

his Master, he gave him a violent Blow with a Square upon his Left Breast, which made him reel. Upon recovering his Strength, he ran to the West Door, the only way left him of escaping; and on being interrogated in the same Manner by *Jubelum*, who guarded that Passage (to whom he replied as at first) he received a terrible Fracture upon his Head* with a Gavel or Setting Maul, which occasioned his Death. After this they carried the Body

* When you come to this Part of the Ceremony of making a Master, it occasions some Surprize; the Junior Warden strikes you with a twenty-four Inch Gauge across your Throat; the Senior Warden follows the Blow, by striking you with a Square on the Left Breast; and almost at the same Instant the Master knocks you down with the Gavel. This is the Custom in most Lodges; and it requires no small Share of Courage, for the Blows are frequently so severe, that the poor Candidate falls backward on the Floor; and the greater his Terror at this Usage, the more the Brethren are elevated. This Custom favours too much of Barbarity; and many Instances can be produced, of Persons in this Situation, who have requested on their Knees to be set at Liberty, and others who have made their Escape as fast as possible out of the Lodge.—The *French* and Natives of *Switzerland* have a more striking and solemn Way of representing the Death of *Hiram*. When a Brother comes into the Lodge, in order to be raised to the Degree of Master, one of the Members lies flat on his Back, with his Face disfigured and besmeared with Blood, on the Spot where the Drawing on the Floor is made. His natural Surprize and Confusion immediately appears, and one of the Brethren generally addresses him to the Purport following: “ Brother, be not frightened; this is the unfortunate Remains of a worthy Master, that would not deliver the Grip and Word to three Fellow-Crafts, who had no Right to it; and from this Example we learn our Duty, viz. to die before we deliver the Master’s Part of Masonry to those who have no Claim thereto.” On kneeling to receive the Obligation, the supposed dead Brother lies behind you, and during the Time of administering the Oath, and reading the History of his Death, he gets up, and you are laid down in his Place. This is the most material Difference between the *French* and *English* Method of making a Master Mason; and that it is more agreeable to Humanity than giving a Man a violent Blow on the Forehead with a Gavel, must be obvious to every Reader.

out at the West Door †, and hid it under some Rubbish till Twelve o'Clock the next Night, when they met, by Agreement, and buried him on the Side of a Hill, in a Grave Six Foot perpendicular, dug due East and West.

Mas. After you was thus knocked down, what was said to you then ?

Ans. I was told I represented one of the greatest Men in the World lying dead, *viz.* our Grand Master *Hiram*.

Mas. Thank you, Brother.—Pray go on.

Ans. As I lay on my Back, the Master informed me how *Hiram* was found ; and by what Means the three Ruffians were discovered, as follows.

“ Our Master *Hiram* not coming to view the Workmen as usual, King *Solomon* caused strict Search to be made ; but this proving ineffectual, he was supposed to be dead. The Twelve Fellow-Crafts who recanted hearing the Report, their Consciences pricking them, went to *Solomon* with white Aprons and Gloves, Emblems of their Innocence, and informed him of every Thing relative to the Affair, as far as they knew, and offered their Assistance in order to discover the three other Fellow-Crafts, who had absconded. They separated, and divided themselves into four Parties ; three East, West, North, and South, in Quest of the Murderers. As one of the twelve was travelling on the Sea-side, near *Joppa*, being fatigued, he sat down to refresh himself ; but was soon alarmed by the following hideous Exclamations from the

† In this Point the Masons themselves differ ; some of them say, he was not carried out at the West Door, but buried on the Spot where he was killed, in this Manner : the Three Assassins took up Part of the Pavement, made a Hole, and covered him over with the Stone as soon as they had crammed him in. After which they conveyed the Rubbish out in their Aprons, to prevent Suspicion.

Cliff of a Rock : “ Oh ! that my Throat had been
 “ cut across, my Tongue torn out by the Root,
 “ and buried in the Sands of the Sea at Low
 “ Water Mark, a Cable’s Length from the Shore,
 “ where the Tide ebbs and flows twice in Twenty-
 “ four Hours, ere I had consented to the Death
 “ of our Grand Master *Hiram* ! ” — “ Oh ! (says
 “ another) that my heart had been torn from un-
 “ der my naked Left Breast, and given a Prey to
 “ the Vultures of the Air, rather than I had been
 “ concerned in the Death of so good a Master ! ”
 “ But (says a third) I struck him harder than you
 “ both ; ’twas I that killed him. Oh ! that my
 “ Body had been severed in two, and scattered to
 “ the South and North ; my Bowels burnt to
 “ Ashes in the South, and scattered between the
 “ four Winds of the Earth, ere I had been the
 “ Cause of the Death of our good Master *Hiram* . ”
 The Fellow-Craft hearing this, went in Quest of
 his two Associates ; and they entered the Cliff of
 the Rock, took and bound them fast, and brought
 them to King *Solomon*, before whom they volun-
 tarily confessed their Guilt, and begged to die.
 The Sentence passed on them was the same as they
 expressed in their Lamentation in the Cliff, *Jubela*’s
 Throat was cut across ; *Jubelo*’s Heart was torn
 from under his Left Breast ; and *Jubelum*’s Body
 was severed in two, and scattered in the South and
 North.

“ When the Execution was over, King *Solomon*
 sent for the Twelve Crafts, and desired them to
 take the Body of *Hiram* up, in order that it might
 be interred in a solemn Manner in the *Sanctum*
Sanctorum ; he also told them, that if they could
 not find a Key-Word about him, it was lost ; for
 there were only three in the World to whom it
 was

was known ; and unless they were present, it could not be delivered. *Hiram* being dead, it consequently was lost. However, as *Solomon* ordered, they went and cleared the Rubbish, and found their Master in a mangled Condition, having lain fifteen Days ; upon which they lifted up their Hands above their Heads in Astonishment, and said, *O Lord my God !* This being the first Word and Sign, King *Solomon* adopted it as the grand Sign of a Master Mason, and it is used at this Day in all the Lodges of Masters."

Mas. Brother, when *Hiram* was thus found dead, how was he raised ?

Ans. By the Five Points of Fellowship.

Mas. What are the Five Points of Fellowship ?

Ans. He was taken by the Entered Apprentice's Grip, and the Skin slip'd off. Then he was taken by the Fellow-Craft's Grip, which also slip'd off ; and lastly by the Master's Grip.*

Mas. Brother, it appears you could not have been raised but by the Five Points of Fellowship, Pray explain them.

Ans. Hand in Hand signifies, that I will always put forth my Hand to serve a Brother as far as in my Power lies.—Foot to Foot, that I never will be afraid to go a Foot out of my Way to serve a Brother.—Knee to Knee, that when I pray, I should never forget my Brother's Welfare.—Breast to Breast, to show I will keep my Brother's Secrets as my own.—The Left Hand supporting the Back,

* The Master's Grip is thus performed : You take a Brother with the four Finger Nails of your Right-Hand, and press close into the inner Part of the Wrist of his Right-Hand with all your Strength ; your Right-Foot to his Right-Foot, and his Right-Knee to your Right-Knee ; the Right-Breast to that of your Brother, and your Left-Hand supporting his Back. In this Position you whisper in his Ear *MAHABONE*, or, as in the Modern Lodges, *MAC BENACK*, which is the Master's Word.

that

that I will always support a Brother, as far as I can, without being detrimental to my own Family.

Mas. Thank you, Brother.—But pray why was you deprived of all Metal ?

Ans. Because there was neither Axe, Hammer, or Sound of any Metal Tool heard in the building the Temple of *Solomon*.

Mas. Why so, Brother ?

Ans. Because it should not be polluted.

Mas. How is it possible, Brother, that such a large Building should be carried on, without the Use of Sound of some Metal Tool ?

Ans. It was prepared in the Forest of *Lebanon*, and brought down upon proper Carriages, and set up with wooden Mauls made on Purpose for the Occasion.

Mas. Why was both your Shoes taken from off your Feet ?

Ans. Because the Place I stood on when I was made a Mason was Holy Ground.

Mas. What supports our Lodge ?

Ans. Three Pillars.

Mas. Pray what are their Names, Brother ?

Ans. Wisdom, Strength, and Beauty.

Mas. Who do they represent ?

Ans. Three Grand Masters ; *Solomon*, King of *Israel* ; *Hiram*, King of *Tyre* ; and *Hiram Abiff*, who was killed by the three Fellow-Crafts.

Mas. Were these three Grand Masters concerned in the building *Solomon's* Temple ?

Ans. They were.

Mas. What was their Business ?

Ans. *Solomon* found Provision and Money to pay the Workmen ; *Hiram*, King of *Tyre*, provided Materials for the Building ; and *Hiram Abiff* performed or superintended the Work.

[*End of the Master's Lecture.*]

The

*The Form observed at the Instalment of a Master and
the other Officers on St. John's Day.*

TH E Year being expired, a proper Person is fixed on by the Members of every Lodge to preside over and govern the different Societies in the Capacity of Master. The Qualifications for this Office are, *1st*, That he must be regularly and lawfully raised: *2dly*, He ought to be a Man of a good Character, and irreproachable in his private Conduct: *3dly*, He must be well versed in the Laws and Constitutions of the Order, and ought to be temperate, cool, and quite perfect in going through the before-mentioned Lectures, as all the Questions are put by him, and he is often obliged to assist the Brethren in making the proper Answers*; for every Mason sitting round the Table answers in his Turn, in the same Manner as Boys at Church saying the Catechism. This is termed *Working*. For Instance, Suppose a Brother meets another, and asks him if he was at his Lodge last Night? he says, Yes. Well, replies the other, *Did you work?* that is, did you go through the several Questions and Answers in any of the Lectures?—If any Member cannot, or does not chuse *to work*, when the Question is put, and it comes to his Turn, he gets up, and clapping his Hand on his Breast, ad-

* I have been in a Lodge, where the Master was quite ignorant of the common Rules of Pronunciation and Grammar; frequently making such egregious Blunders, that the Brethren could scarce refrain from bursting into Laughter; and often embellishing his Questions with, "Brethren, you have *let a*
"*Body know as how* you cannot be raised but by the Five
"*Points of Fellowship, &c. tell us which they be.*" How ridiculous must this appear in the Person of the President of a Lodge, where the greatest Part of the Members are Men of a liberal Education, and endowed with good natural Abilities!

dresses

dresses himself to the Master, and begs to be excused; then the Left-Hand Man answers in his Room.

The Brethren having chose a proper Man for this Office, and he being approved of by the Grand Master, they proceed to the Installing him as follows: He kneels down in the South Part of the Lodge, and the late Master gives him the following Obligation, before he resigns the Chair, which he repeats.

“ I—A. B of my own free Will and Consent, in
 “ the Presence of Almighty God and this Right
 “ Worshipful Lodge, dedicated to St. *John*, do
 “ most solemnly and sincerely swear, that I will
 “ not deliver the Word and Grip belonging to
 “ the Chair whilst I am Master, or at any Time
 “ hereafter, except it be to a Master in the Chair,
 “ or a past Master, him or them whom I shall find
 “ to be such after due Trial and Examination.—I
 “ also swear, that I will act as Master of this
 “ Lodge till next St. *John*’s Day, and fill the
 “ Chair every Lodge Night, if I am within the
 “ Length of my Cable Tow.—I likewise further
 “ promise, that I will not wrong this Lodge; but
 “ act in every Respect for the Good of Masonry,
 “ by behaving myself agreeable to the rest of the
 “ Brethren; and maintaining good Order and Regularity in this Lodge, as far as lies in my
 “ Power. All this I swear, with a firm and stedfast
 “ Resolution to perform the same, under no less
 “ than the Four following Penalties, my Throat
 “ cut a cross, my Tongue torn out, my Heart
 “ torn from my Left-Breast, and my Body seve-

H

“ red

“ red in two. So help me God, and assist me in
 (this my Obligation belonging to the Chair.”

[*Kisses the Book.*]

The past Master raises him up, and takes off the Jewel and Ribbon from his own Neck, and puts it on the new Master, taking him at the same Time by the Master's Grip, and whispering in his Ear the Word CHIBBELUM*; after which he slips his Hand from the Master's Grip to the Elbow, and presses his Nails in, as is done in the Grip of the Master under the Wrist.

The Senior and Junior Warden, Secretary, &c. receive the same Obligation as the Master, except the Grip and Word; there being none peculiar to them.

Having now gone through the several Degrees and Lectures belonging to the Entered Apprentice, Fellow-Craft, Master, and the Manner of Instalment, I shall close the Work with a few general Directions for the Reader's Benefit, dividing them under the following Heads.

I. *A Description of the Ornaments worn by the different Officers, when assembled in the Lodge, and their proper Places of sitting.*

The MASTER, who sits in the East of the Lodge, has the Rule and Compass, and Square hanging to

* CHIBBELUM signifies a worthy Mason. The Origin of the Words and Signs among Free-Masons, was on this Account. *Hiram*, the chief Architect of the Temple, had so great a Number of Workmen to pay, that he could not possibly know them all; he therefore gave each Degree or Class a particular Sign and Word, by which he could distinguish them more readily, in order to pay them their different Salaries.

a Rib-

a Ribbon round his Neck, and a black Rod in his Hand, when he opens the Lodge, near Seven Foot high.

The SENIOR WARDEN sits in the West, with the Level about his Neck, and a Column placed on the Table, about 20 Inches long.

The JUNIOR WARDEN's Place is in the South, with the Plumb-Rule about his Neck, and a Column in his Hand.

The SECRETARY wears the Cross-Pens.

The Senior and Junior DEACONS have each a black Rod, with the Compass hanging round their Necks; the Senior sits at the Back of the Master, or at his Right-Hand; the Junior at the Senior Warden's Right-Hand.

The PASS MASTER has the Compasses and Sun, with a Line of Cords about his Neck.

II. *The Manner of giving the Signs of each Degree, and the Word belonging to it, with the Fellow-Craft and Master's Clap.*

The Master's Sign, Grip and Word, &c.

The Sign. Draw the Right Hand edgeways across your Belly, which is the Penalty of the Obligation.

The Grip. Take Hold of the Right Hand of your Brother with your Right Hand, and press the four Finger Nails hard under the Wrist of his Right Hand; put your Right Foot to his Right Foot; your Right Knee to his Right Knee; and his Right Breast to your's, with your Left Hand supporting his Back.

The Word is MAHHABONE; or in some Lodges MAC-BENACH.

The Pass-Word is TUBAL-CAIN.

The Master's Clap, is by holding both your Hands above your Head, and striking them down at once upon your Apron, both Feet keeping Time. They assign two Reasons for this Sign, viz. When the twelve Fellow-Crafts saw their Master lie dead, they lifted up their Hands in Surprize, and said, *O Lord our God!* and that when *Solomon* dedicated the Temple to the Lord, he stood up, and lifting up both his Hands, exclaimed, *O Lord my God, great art thou above all Gods.*

The Fellow-Craft's Sign, Grip, Word and Clap.

Sign. Put your Right Hand to your Left Breast, keeping your Thumb square, and your Left Hand upright, forming a Square.

The Pass-Grip, is by putting the Thumb-Nail of your Right Hand between the first and second Joint of a Brother's Right Hand.

The Pass-Word is SHIBBOLETH.

The Grip is the same as the Pass-Grip, except pressing your Thumb Nail on the *second* Joint, instead of between the first and second.

The Word is BOAZ.

The Fellow Craft's Clap, is by forming the Sign of a Craft, as above, holding your Left Hand square and upright; then clap your Right and Left Hands together; and afterwards strike your Left Breast with your Right Hand, and from thence give a Slap on your Apron, your Right Foot going at the same Time.

The Entered Apprentice's Sign, Grip, and Word.

The Sign. Draw your Hand across your Throat edgeways. The Penalty of the Obligation being this,

this, that an Apprentice would sooner have his Throat cut, than discover the Secrets of Masonry.

The Grip. Take a Brother with your Right-Hand, and press hard with your Thumb Nail upon the first Joint of the Fore-Finger of his Right Hand.

The Word. Whisper in his Ear, JACHIN.

The Master kneels upon both Knees in the Ceremony of making.

The Craft kneels with the Right-Knee.

The Apprentice with the Left Knee.

III. *The Form observed in Drinking.*

The Table being plentifully stored with Wine and Punch, &c. every Man has a Glass set before him, and fills it with what he chuses, and as often as he pleases. But he must drink his Glass in turn, or at least keep the Motion with the rest. When therefore a public Health is given, the Master fills first, and desires the Brethren to charge their Glasses; and when this is supposed to be done, the Master says, *Brethren, are you all charged?* The Senior and Junior Wardens answer, *We are all charged in the South and West.* Then they all stand up, and observing the Master's Motion (like the Soldier his Right Hand Man) drink their Glasses off; and if the Master proposes the Health or Toast with *three Times three Claps*, they throw the Glasses with the Right-Hand at full Length, bringing them across their Throats Three Times, and making three Motions to put them down on the Table; at the third they are set down, (though perhaps fifty in Number) as if it was but one; then raising their Hands Breast high, they clap nine Times against the Right, divided into three Divisions,

sions, which is termed *Drinking with three times three*; and at the End they give a Huzza.

Having at length gone through my Plan, I have nothing further to add, than this, that the following is the best Method for a Stranger to gain Admittance, being what I have often tried in many Places, in order to be fully satisfied.

As soon as you come to the Door of the Lodge, you will find a Man on the Outside, with a drawn Sword in his Hand, and a white Apron on. You must put on the Appearance of Carelessness, or rather Ease, in your Behaviour. Ask him if there is a full Lodge, and tell him you should be glad of Admittance as a visiting Member; taking care to provide yourself with a white leather Apron, which you may shew him as if by Accident. He will, perhaps, ask you what Degree you are of, and desire a Sign, which you must shew him with great Readiness, and likewise inform him what Lodge you belong to.

It being contrary to the Rules of the Society that the Tyler should admit a Stranger, he will go in, and acquaint the Master, that such a Person, (mentioning your Name, and the Lodge you told him you belonged to) craves Admittance. On which one of the Wardens will come out to examine you. Draw your Right-Hand across your Throat edgeways, and he will say, "What's that?" Your Answer must be, "The due Guard of an Apprentice." Then he will take you by the first Joint of your Right-Hand, and press it hard with the Thumb Nail of his Right-Hand, and ask, "What that is?"—You must immediately answer, "The Grip of an Entered Apprentice."—If he is not fully satisfied with this, he will go farther on in this Manner:

Ques.

Ques. Has it got a Name?—You must answer, “It has.” Then he will ask you to give it him.

Ans. I’ll halve it with you.—Begin, says he.—

Ans. J A. *Mas.* CHIN. *Ans.* J ACHIN.

Ques. Will you be off or from? *Ans.* From.

Ques. From what? *Ans.* From an Entered Apprentice to a Fellow-Craft. He will then shift his Thumb from the Apprentice’s Grip towards the Fellow-Craft’s, and ask, What’s this? *Ans.* The Pass-Word of a Fellow Craft. Give it me, says he. Whisper in his Ear, SHIBBOLETH. On this he will put his Thumb to the second Joint, and say, What’s this? *Ans.* The Grip of a Fellow-Craft. Has it a Name, says he? *Ans.* It has.—Pray give it me. *Ans.* I will letter it, or halve it with you. *Mason.* I’ll letter it with you.—*Ans.* Begin. *Mason.* No, you begin. *Ans.* B.—*Mas.* O. *Ans.* A. *Mas.* Z.

Ans. B O A Z.

What I have here offered being more than sufficient, you will be admitted, and you must put your Apron on, and take your Seat. If there should be a Making that Night, you will be perfect in the first Principles, and know more than one in ten who have been made many Years, and have never read this Book.

If you should after this chuse to go to a Lodge of Masters, the Ceremony is the same as above; but you are interrogated as to the Grip, Pass-Grip and Word of a Master, which you cannot fail of answering by reading the Master’s Part before mentioned. In all this you must take Care not to betray any Fear, but put on an Air of Assurance.

This

This is the whole of Masonry, in all its Branches; and I hereby defy any Mason to prove the contrary, being ready to answer any Question proposed, which must be carefully sealed up, and directed for R. S. to be left with my Publisher, mentioning the Name and Residence of every Person desiring any farther Information. And as to any anonymous Letters or Threatenings on Account of this Publication, they will be treated with Contempt, let them come from what Quarter they will. I also declare, that I will always attend and visit at the Lodges mentioned in the Introduction, as I have for some Years past.

The E N D.



A New

A New and Correct LIST of all the English
REGULAR LODGES in Europe, Asia,
Africa and America, according to their Seniority
and Constitution.

By of Order the GRAND MASTER.

Brought down to the YEAR 1763.

1 QUEEN'S Arms, St. Paul's Church-Yard, Second Wednesday. Constituted Time immemorial. Every Fourth Wednesday there is a Master's Lodge. It is also the West India and American Lodge.

2 Horn, Westminster, Second Thursday.

3 George, Grafton-street, St. Ann's, First and Third Thursday, Jan. 17, 1721.

4 Crown and Rolls, Chancery-Lane, Second and Fourth Tuesday, Jan. 10, 1721.

5 Fox and Goose, King-street, Seven Dials, First and Third Wednesday, Jan. 28, 1721.

6 Salmon and Ball, Charles-street, Soho-Square, First and Third Wednesday, Feb. 27, 1722.

7 King's Arms, New Bond-street, Second and last Thursday, Nov. 25, 1722.

8 Crown, Leadenhall-street, First and Second Wednesday, May 1722.

9 Dundee Arms, Wapping New-stairs, Second and Fourth Thursday, 1722.

10 Bunch of Grapes, Chatham, first and third Monday, March 28, 1723.

11 King's Arms, Wandsworth, first and third Tuesday, March 30, 1723.

12 Anchor, Rosemary-Lane, first and third Friday, April 1, 1723.

13 Mourning Bush, Aldersgate, second and fourth Friday, 1723.

14 Baptist's Head and Anchor, Chancery Lane, second and last Thursday, Aug. 4, 1723.

15 Golden Anchor, at the Ballast Key, in East Greenwich, second and fourth Tuesday, Sept. 11, 1723.

16 Salutation, Gray-Friars, New-

gate-Street, first Thursday, Sept. 18, 1723.

17 Grey Hound, Garlick-Hill, second and last Wednesday, 1723.

18 Red Horse, in Old Bond-Street, third Monday, Dec. 21, 1723.

19 Angel, Norwich, first Thursday, 1724.

20 Dolphin, Chichester, third Wednesday, July 17, 1724.

21 Three Tons, Portsmouth, in Hampshire, first and third Friday, four o'clock, 1724.

22 Castle, Lombard-Street, second and fourth Monday, Jan. 22, 1724.

23 Queen's Head, at Stockton upon Tees, in the County of Durham, first and third Friday, Feb. 1724.

24 Sun, Ludgate-Street, fourth Monday, April 25.

25 Pon's Coffee-house, Castle-Street, first and third Tuesday, May 25, 1725.

26 St. Alban, St. Alban's Street, third Monday, Jan. 31, 1727.

27 Three Fleur-de-Luce's, St. Bernard Street, Madrid, first Sunday, 1727.

28 Red Cow, West-Smithfield, first and third Wednesday, 1728.

30 Queen's Head, Red Cross-Street, Park, Southwark, first and third Tuesday, 1728.

31 Gibraltar, at Gibraltar, first Tuesday, Nov. 1728.

32 Lion, Lynn Regis, Norfolk, First Friday, Oct. 1, 1729.

33 George, St. Mary Axe, second and fourth Monday, Jan. 22, 1729.

34 Horn, Fleet-Street, first and third Thursday, Jan. 24, 1729.

35 Peacock, King-Street, St. James's Square, second and fourth Tuesday, March 25, 1730.

- 36 Red Cross, Barbican, first Wednesday, third a Master's Lodge, May 22, 1730.
- 37 Castle, at Putney, Third Tuesday, July 17, 1730.
- 38 Saracen's Head, Lincoln, First Tuesday, Sept. 7, 1730.
- 39 Platter, White Lion Yard, Norton-Falgate, First Friday, Jan. 26, 1730.
- 41 Fox, Castle-Street, Southwark, second Monday, 1730.
- 42 Windmill, Rosemary-Lane, First Monday, 1730.
- 43 Angel, Macclesfield, Cheshire, 1731.
- 44 Three Tuns, Smithfield, Second and Fourth Wednesday, Dec. 17, 1731.
- 45 Half Moon, Cheap-side, Second Wednesday, Dec. 23, 1731.
- 46 Salutation and Cat, Newgate-Street, First and Third Monday, Jan. 11, 1731.
- 47 King's Arms, St. Margaret's Hill, Southwark, Third Monday, Feb. 2, 1731.
- 48 King's Arms, Leigh, in Lancashire, Feb. 22, 1731.
- 49 A la Ville de Tonerre, Rue des Boucherries a Paris, First Monday, April 3, 1732.
- 50 Turk's Head, Greek-Street, Soho, First and Third Wednesday, May 25, 1732.
- 51 King's Arms, Mary-le-bone Street, Piccadilly, Second and Fourth Tuesday, Jan. 21, 1732.
- 52 London 'Prentice, at Hoxton, Second Tuesday, July 12, 1732.
- 53 London Bridge Punch House, First Tuesday, Sept. 8, 1732.
- 54 Virgin's Inn, Derby, Sept. 14, 1732.
- 55 A Private Room, Bolton Lee Moor, Lancashire, next Wednesday to every Full Moon, Nov. 9, 1732.
- 56 Chough, Blue Boar Row, Salisbury, First and Third Wednesday Dec. 27, 1732.
- 57 Queenhithe Coffee-House, Second and Fourth Monday, Feb. 17, 1732.
- 58 Maidenhead, Chelsea, Second and fourth Thursday, March 3, 1732.
- 59 White Bear, Bath, First and Third Tuesday, May 18, 1733.
- 60 Cross Keys, Henrietta-Street, Covent-Garden, First Tuesday, May 23, 1733.
- 61 Red Lion, Bury, Lancashire, next Thursday to every Full Moon, July 26, 1733.
- 62 Talbot, Stourbich, Worcestershire, every Wednesday, Aug. 1, 1733.
- 63 Sun, St. Paul's Church-yard, Second and Fourth Wednesday, Dec. 27, 1733.
- 64 Swan, Birmingham. Last Monday, 1733.
- 65 Royal Exchange, Boston in New England, Second and Fourth Saturday, 1733.
- 66 Valenciennes, French Flanders, 1733.
- 67 Mason's Arms, Plymouth, First and Third Friday, 1734.
- 68 Samson and Lion, East-Smithfield, late the Ship at the Hermitage, First and Third Thursday, Feb. 17, 1734.
- 69 King's Head near the Watch-house, High Holbourn, Second and Fourth Wednesday, June 11, 1735.
- 70 Bedford Head, Stewards Lodge, Southampton-Street, Covent-Garden, Publick Nights, Third Wednesday in March and December.
- 71 In Holland, 1735.
- 72 Fencers near Newcastle upon Tyne, First Monday, June 24, 1735.
- 73 Castle, at Aubigny in France, First Monday, Aug. 12, 1735.
- 74 Nov. 12, 1735.
- 75 Savannah, at Savannah, in the Province of Georgia, 1735.
- 76 Angel, Colchester, Second and Fourth Monday, 1735.
- 77 Fountain, Gateshead, in the Bishoprick of Durham, Second and Fourth Wednesday, March 8, 1735.
- 78 Green Man, Shrewsbury, First Monday, April 16, 1736.
- 79 Rising Sun, Fashion-Street, Spittle Fields, First and Third Tuesday, June 11, 1736.
- 80 King's Head, Norwich, last Thursday, 1736.
- 81 The Custom-House, by the Old Dock, Liverpool, First Wednesday, June 25, 1736.
- 82 Cock and Lion, St. Michael's Alley, Cornhill, First and Third Monday, Aug. 16, 1736.
- 83 Rose, Edgebaston Street, Birmingham, Second and last Tuesday Sept. 20, 1736.

A LIST of REGULAR LODGES.

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- 84 Bell, Friday-Street, First and Third Tuesday, Dec. 2, 1735.
- 85 George, Ironmonger-Lane, Second and Fourth Tuesday, Dec. 2, 1736.
- 86 Fountain, Bartholomew-Lane, late the Buffaloe's Head, Second and fourth Friday, Dec. 31, 1736.
- 87 Two Blue Posts, Southampton-Buildings, Holborn, Third Tuesday, Jan. 24, 1736.
- 88 Crown, West-Smithfield, Fourth Tuesday, Feb. 14, 1736.
- 89 Three Tuns, Spittle-Fields, Second and Fourth Friday, April 18, 1737.
- 90 Chapman's Coffee-house, Sackville-Street, First and Third Tuesday, Aug. 24, 1737.
- 91 Blue Last, Salisbury Court, Fleet-Street, Second and Fourth Thursday, Sept 21, 1737.
- 92 Sun, Milk-Street, Honey-Lane Market, First and Third Tuesday, Dec. 8, 1737.
- 93 Angel, Shipton Mallet, Somersetshire, First and Third Monday, Dec. 12, 1737.
- 94 Parham Lodge, Parham, Antigua, Jan. 31, 1734.
- 95 Swan, Gloucester, First and Third Friday, March 28, 1738.
- 96 Helmet, Bishopsgate-Street, Second Tuesday, May 3, 1738.
- 97 Black Bull, Halifax, Yorkshire, last Monday, July 12, 1738.
- 98 The Great Lodge, at St. John's, Antigua, Second and Fourth Wednesday, Nov. 22, 1738.
- 99 Fox, near the Square, Manchester, First and Third Monday, 1738.
- 100 Black Lion, Nottingham Court, Seven Dials, Second and Fourth Monday, Jan. 27, 1738.
- 101 Swan, Watergate-Street, Chester, Second Tuesday, Feb. 1, 1738.
- 103 Red Lion, Hornchurch, in Essex, first Friday, March 13, 1738.
- 104 Bakers Lodge, St. Mary's-Street, St. John's Antigua, March 14, 1738.
- 105 Kingston, Jamaica, First and Third Saturday, April 14, 1739.
- 106 April 24, 1739.
- 107 Scotch Arms, the Mother Lodge, at St. Christopher's, held at Basseterre, First Thursday, June 21, 1739.
- 108 Crown and Ball, Playhouse-Yard, Black-Friars, First Tuesday, Aug. 24, 1739.
- 109 East-India Arms, John-Street, Blacks-Field, Horseleydown, First and Third Wednesday, Oct. 8, 1739.
- 110 King's arms and Tun, Hyde-Park corner, Second and Fourth Wednesday, Oct. 25, 1739.
- 111 Red Bull, Long-Lane, West-Smithfield, Second and Fourth Monday, Dec. 7, 1739.
- 112 King's Head, in the Poultry, Third Wednesday, Jan. 10, 1739.
- 113 Private Room, Lausanne, in the Canton of Bern, Switzerland, Feb. 2, 1739.
- 114 Three Lions, Banbury, Oxfordshire, every Full Moon, if on Thursday, or the Thursday before, March 31, 1740.
- 115 Ship, James-Street, Covent-Garden, Second Tuesday, June 26, 1740.
- 116 Mourning Bush Tavern, Corn-Street, Bristol, Second and Fourth Wednesday, July 10, 1740.
- 117 The Third Lodge, Calcutta, in East India, 1740.
- 118 St Michael's Lodge, in Barbadoes, 1740.
- 119 Bunch of Grapes, Decker-Street, Hamburg, every other Thursday, Oct 23, 1740.
- 120 George, Whitehaven, Cumberland, First Monday, March 19, 1740.
- 121 Ship and Castle, High-Street, Haverford West, South Wales, April 14, 1741.
- 122 Swan, the Old French Lodge in Grafton-Street, First and Third Thursday, April 13, 1742.
- 123 Old Road, at St. Christopher's, Jan. 17, 1742.
- 124 Union, Francfort in Germany, Second and Fourth Tuesday, Jan. 17, 1742.
- 125 Three Horseshoes, Leominster, in the County of Hertford, Oct. 11, 1742.
- 126 Port Royal Lodge, Jamaica, 1742.

- 127 Angel, Dolgelly in Merionethshire, North Wales, First Tuesday, Sept. 17, 1743.
- 128 St. George, Emperor's Court, at Hamburg, every other Wednesday, Sept. 24, 1743.
- 129 Bull, High-Street, Bristol, First and Third Tuesday, March 20, 1743.
- 130 New Lodge, Copenhagen, Denmark, Oct. 25, 1745.
- 131 St. Jago de la Vego, in Jamaica, April 29, 1746.
- 132 Bear, Norwich, Second and Fourth Tuesday, May 9, 1747.
- 133 A New Lodge in St. Eustatia, Dutch Island, West-Indies, Jan. 1748.
- 134 Pope's Head, Plymouth, May 1, 1748.
- 135 Jan. 15, 1748.
- 136 Queen's Head, Norwich, Third Tuesday, Jan. 5, 1748.
- 137 Bear at Cambridge, Second Monday, March 31, 1749.
- 138 Lodge, of Orange, at Rotterdam, May 5, 1749.
- 139 St. Martin's Lodge, at Copenhagen, in Denmark, Oct. 9, 1749.
- 140 Three Tuns, St. Peter's Manecroft, Norwich, Second and Fourth Monday Jan. 9, 1749. 141 No. 1.
- 141 No. 1. at Minorca, First Thursday, Feb. 9, 1750.
- 142 No. 2. at Minorca, Second Tuesday, May 23, 1750.
- 143 No. 3, at Minorca, First Wednesday, June 24, 1750.
- 144 St. Christopher's, at Sandy Point, July 20, 1750.
- 145 Unicorn, Norwich, Second and Fourth Monday, Feb. 12, 1751.
- 146 King's Arms, Falmouth, Second and last Thursday, May 20, 1751.
147. Angel, Great Yarmouth, in Norfolk, June 6, 1751.
- 148 King's Head, West-Street, Gravesend, First and Third Thursday, June 8, 1751.
- 149 St. Andrew, the Sea Captains Lodge, near the Hermitage, Second and Fourth Friday, Aug. 29, 1751.
- 150 No. 4. at Minorca, First Monday, Nov. 26, 1751.
- 151 King's Arms, at Helston, in Cornwall, First and Third Tuesday, April 14, 1752.
- 152 St. John's Lodge, at Bridgetown in the Island of Barbadoes, Fourth Monday, April 23, 1752.
- 153 Ship, Leadenhall-Street, late the Bell at Aldgate, Second and Fourth Monday, July 13, 1752.
- 154 King's Head, Broad St. Giles's, First and Third Tuesday, Aug. 21, 1752.
- 155 Mason's Arms, at Truro in Cornwall, First and Third Wednesday, Sept. 22, 1752.
- 156 At Chardengere, the chief French Settlement, in Bengal, East-India.
- 157 At Madras, in East India.
- 158 At the Hague, in Holland.
- 159 St. Peter's Lodge, in the Island of Barbadoes, First and Third Saturday, Dec. 15, 1752.
- 160 Jan. 7, 1753.
- 161 Lion and Goat, Grosvener-Street, Second and Fourth Monday, Feb. 24, 1753.
- 162 Burton's Coffee-house, Crane-Court, Peter's Hill, near Doctors Commons, Last Wednesday, March 5, 1753.
- 163 Angel, Piccadilly, Second and Fourth Monday.
- 164 Lilly Tavern, in Guernsey, May 10, 1753.
- 165 Nag's Head, Wine Street, Bristol, Second and Fourth Tuesday, Aug. 22, 1753.
- 166 Queen's Head, Great Queen-Street, Second and Fourth Tuesday, Oct. 23, 1753.
- 167 Red Lion, Market-Street, Carmarthen, South Wales, First and Third Monday, Oct. 24, 1753.
- 168 King's Head, Balfover-Street, Cavendish Square, Second and Fourth Wednesday, Nov. 5, 1753.
- 169 Castle and Lion, White Lion Lane, Norwich, Third Wednesday, Nov. 10, 1753.
- 170 Evangelist's Lodge, at Antigua, Nov. 10, 1753.
- 171 At Amsterdam, Nov. 30.
- 172 Rose and Crown, at Prescott, Lancashire, Wednesday next before Full Moon, Dec. 20, 1753.
- 173 The Royal Exchange, in the Borough

A LIST of REGULAR LODGES.

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Borough of Norfolk, Virginia, First Thursday, Dec. 22, 1753.

174 St. Paul's Lodge, at Speight's Town, in Barbadoes, First and Third Tuesday, Jan. 31, 1754.

175 White Hart, Mansel-Street, Goodman's Fields, second and Fourth Wednesday, Feb. 9, 1754.

176 Redruth, in Cornwall, First and Third Thursday, Feb. 14, 1754.

177 Bear, Leman-Street, Goodman's Fields, First and third Wednesday, Feb. 18, 1754.

178 Mitre, Union-Street, Westminster, Second Tuesday, March 2, 1754.

179 Chequers, All Saints, Norwich, March 4, 1754.

180 Swan, Ramigate, in the Isle of Thanet, Second and Fourth Monday, March 8, 1754.

181 Parrot, Cow-Lane, in Leeds, First Wednesday, March 28, 1754.

182 Robin Hood, Butcher Row, near St. Clement's, First Thursday, March 29, 1754.

183 Crown, without Cripplegate, Second and Fourth Monday, April 5, 1754.

184 Paul's Head, Doctors Commons, Second and Fourth Monday, April 13, 1754.

185 Swan, Westminster Bridge, First and Third Wednesday, May 13, 1754.

186 Rustal's Coffee-house, Sharard-Street, Golden-Square, Second and Fourth Wednesday, June 4, 1754.

187 Pelican, Leicester, First and Third Tuesday, Aug. 21, 1754.

188 Red House, Cardiff, Glamorganshire, South Wales, Second Monday, Aug. 1754.

189 Bear, Cow Bridge, Glamorganshire, Last Monday, Sept. 1754.

190 No. 2, at St. Eustatia, Dutch Island, West-Indies, 1754.

191 Queen's Head, Lowestoff, in Suffolk, Second Monday, Oct. 29, 1754.

192 Chequers, Charing Cross, Second Tuesday, Nov. 2, 1754.

193 The two Spies, King-Street, Seyer-Dia's, Second and Fourth Monday, Dec. 14, 1754.

194 Coffee-house, St. Anne's Square Manchester, First and third Wednesday, Feb. 4, 1755.

195 No. 8. The King's own Regiment of Foot, First and Third Tuesday, Feb. 15, 1755.

196 Two Blue Posts, Old Bond-Street, Second and Fourth Friday, March 2, 1755.

197 Jack of Newberry, Chiswell-Street, First and Third Wednesday, April 5, 1755.

198 White Hart, St. James's-Street, second and Fourth Thursday, May 5, 1755.

199 Ship and Castle, Penzance, in Cornwall, First and Third Wednesday, June 14, 1755.

200 Bricklayer's Arms, Duke-Street, Grosvenor Square, First and Third Tuesday, June 17, 1755.

201 Shoulder of Mutton. St. Augustin's Parish, City of Norwich, First and Third Monday, June 17, 1755.

202 The Lodge of Charity, at Amsterdam, June 24, 1755.

203 Black Raven, Cow-Lane, Chester, Last Monday, June 24, 1755.

204 Lion, Beccles, in Suffolk, July 14, 1755.

205 Swan Tavern, in York Town, Virginia, First and Third Wednesday, Aug. 1, 1755.

206 The Flower in Hand, Parish of St. Mary, Norwich, First and Third Tuesday, Sept. 16, 1755.

207 Sunderland, near the Sea, in the County of Durham, First Friday, Oct. 7, 1755.

208 The Grand Lodge Frederick, at Hanover. Nov. 25, 1755.

209 Plume of Feathers, Bridges-Street, Chester, Dec. 2, 1755.

210 Princess of Wales's Arms, upper End of Cranborne-Alley, Leicester Fields, First and Third Monday, Jan. 20, 1756.

211 A Lodge in Capt. Bell's Troop, in the Right Hon. Lord Anoram's Regiment of Dragoons, Feb. 7, 1756.

212 The Sun and 13 Cantons, in Great Poultney-Street, Golden Square,

Square, Second and Fourth Thursday, Feb. 26, 1755.

213 A Lodge at Wilmington, on Cape Fear River, in the Province of North Carolina, March 1755.

214 White Lion, Water-Street, Liverpool, April 15, 1755.

215 The Lodge of Peace, at Amsterdam, Sept. 23, 1756.

216 Hoop and bunch of Grapes, St. Martin's Lane, First and Third Tuesday, April 30, 1756.

217 White Horse, Corner of New Burlington Street, First and Third Thursday, Dec. 2, 1756.

218 At the Marquis of Carnarvon's, at Sunderland, near the Sea, First and Third Tuesday. Jan. 13, 1757.

219 In the Parish of St. Mary, in the Island of Jamaica. Feb. 17, 1757.

220 Blakeney's Head at Bristol, Second and Fourth Thursday. Feb. 17, 1757.

221 At Parliament Coffee-house, in Parliament Street, Second and Fourth Tuesday, Feb. 14, 1757.

222 Sun in the Strand, Fourth Wednesday, Feb. 21, 1757.

223 Dove and branch, in the Parish of St. Lawrence, Norwich, Second Wednesday, March 23, 1757.

224 Sancta Croix, a Danish Island in the West-Indies, 1755.

225 Cock, the Head of the Side, Newcastle upon Tyne, Oct. 13, 1757.

226 White Lion, Oxford Road, Third Monday, May 4, 1757.

227 Sun, at Shadwell, First and Third Monday, Oct. 31, 1757.

228 The Lodge of Regularity, at Amsterdam, Nov. 21, 1757.

229 Queen's Head, Duke's Court, Bow-Street, Covent Garden, First and Third Wednesday, Dec. 20, 1757.

230 St. Michael's Lodge, in the City of Severn, in the Dutchy of Mecklenburg, May 15, 1754.

231 Cock, in the Parish of St. Mary, Norwich, Feb. 18, 1758.

232 White Hart, Old Town, Plymouth, Second and Fourth Monday, March 1, 1758.

233 Bell, Broad-Street, Bristol, Second and Fourth Monday, March 8, 1758.

234 Lodge at Bombay, in East-Indies, March 24, 1758.

235 Green Man, Berwick Street, St. James's, First and Third Friday, Aug. 6, 1758.

236 Swan, at Yarmouth, Norfolk, the Sea Captains Lodge, Jan. 1, 1759.

237 Three Crowns at Plymouth, the Second Division of Marines, Jan. 2, 1759.

238 St. James's Lodge at Barbadoes, May 20, 1758.

239 New Inn at Exeter, First and Third Wednesday, 1732.

240 Sun at Newton Abbot, Devonshire, First and Third Thursday, March, 1759.

241 Medway's Wine Vaults, in the West Town of Crediton, Devon, First Monday, April 21, 1759.

242 Royal Oak, Portsmouth Common, Second and Fourth Friday, April 24, 1759.

243 Compass and Square, Bernard Castle, Durham, First Monday, April 21, 1759.

244 Mermaid, at Windsor, Third Thursday, June 6, 1759.

245 Temple Lodge at Bristol, First and Third Monday, July 2, 1759.

246 Vine, King's Arms Passage, Poultry, London, Third Wednesday, Aug. 24, 1759.

247 Prince George Lodge, in George Town Wigan, South Carolina, once a month, 1743.

248 Union Lodge, Charles Town, South Carolina, Second and Fourth Thursday, May 3, 1755.

249 A Master's Lodge, Charles Town, South Carolina, First Monday, March 22, 1756.

250 Port-Royal, at Beaufort, Port-Royal Carolina, every other Wednesday, Sept. 15, 1756.

251 Solomons's Lodge in Charles Town, South Carolina, First and Third Thursday, 1735.

252 Cock at Hull, Yorkshire, Second and Last Thursday, Aug. 20, 1759.

A LIST of REGULAR LODGES.

63

253 King's Head, Canterbury, First and Third Wednesday, Jan. 14, 1760.

254 A Lodge on board the Vanguard, Jan. 16, 1760.

255 St. Andrew's-Cross, near the Hermitage, First and Third Friday.

256 Three Crowns at Guernsey.

257 Globe, Hatton-Garden, First and Third Friday, Nov. 27, 1760.

258 Pot, Leeds, Yorkshire, Second Wednesday and Fourth a Masters Lodge, Jan. 8, 1761.

259 Punch Bowl, Stonegate, York, First and Third Monday, Jan. 12, 1761.

260 Feathers, Cheapside, London, First and Third Thursday, March 9, 1761.

261 Square and Compass, Whitehaven, Cumberland, Second Monday, May 4, 1761.

262 Lord Granby's Head, Dover, First and Third Friday, May 8, 1761.

263 Bay Horse and Jockey, Darlington, Yorkshire.

264 Spread Eagle, Wisbech, in the Isle of Ely, First and Third Tuesday, Aug. 20, 1761.

265 Three Choughs, Portsmouth Common, First and Third Wednesday, Aug. 20, 1761.

266 Uien Lodge, Crow-Lane, Barbadoes, First Wednesday, Sept. 17, 1761.

267 A Lodge at Kingston upon Hull, Second and Fourth Thursday, Oct. 27, 1761.

268 All Saints Lodge, at Wooler, Northumberland, Jan. 1, 1762.

269 St. George's Lodge, at the Half Moon, Exeter, First and Third Tuesday, Jan. 20, 1762.

270 Green Man, Ipswich, Suffolk, Jan. 21, 1762.

271 Royal Frederick, at Rotterdam, Jan. 25, 1762.

272 No. 2. St. John's Lodge, New-York, Second and Fourth Wednesday, Dec 27, 1757.

273 George, Birmingham, First

and Third Tuesday, Feb. 23, 1762.

274 A Private Room, at Appledore, Devon, March 18, 1762.

275 Eight Lodge at Culcutta in the East-Indies, Feb. 7, 1761.

276 Hole in the Wall, at Colne, Lancashire.

277 The Merchants Lodge at Grebeck, March 2, 1762.

278 Bell at Portsmouth Common, May 8, 1762.

279 On board his Majesty's Ship Prince at Plymouth, May 22, 1762.

280 The Fox, at Salop, May 21, 1762.

281 Fleece at Barnstaple, Devon, May 28, 1762.

282 Three Kings, at Deal, June 8, 1762.

283 Duke's Head, Linn Regis, Norfolk, June 9, 1762.

284 Les Lodge des Frere Reunis, at Amsterdam, June 16, 1762.

285 Lodge of Inhabitants of Gibraltar, July 12, 1762.

286 Number 8, at Calcutta, in the East-Indies.

287. Half Moon, at Otley, in Yorkshire, First Monday, Aug. 16, 1762.

288 Virtutis & Artes Amici, at Amsterdam, Sept. 16, 1762.

289 At Workington, Cheshire, First Monday, Sept. 22, 1762.

290 Stag at Hereford, First Thursday, Oct. 12, 1762.

291 The Apple-tree, Portsmouth, Hampshire, Nov. 12, 1762.

292 Punch Bowl, Peck Lane, Nottingham, Jan. 11, 1762.

293 The Sun at Cambridge, March 1, 1763.

294 Crown, Rochester, Second and Fourth Friday, March 17, 1763.

295 The Bull, at Hexham, Northumberland, First and Third Wednesday, March 8, 1763.

296 Stag at Chippenham, Perfect Union Lodge, May 1763.

297 Lodge at Richmond, Yorkshire, May 4, 1763.



